Ash-Sharh wal-Ibānah ‘alā Usūl As-Sunnah wad-Diyānah

wa Mujānabah Al-Mukhālifīn wa Mubāyanah Ahlil-Ahwā Al-Māriqīn

also known as

Al-Ibānah As-Sughrā

Written by

Ibn Battah Al-‘Ukbarī (d. 387h)

rahimahullāhu ta’ālā

AL-AQEEDAH

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Translator's note

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allāh, the Most Merciful the Most Beneficent. And may the abundant peace and blessings of Allāh be upon the final messenger Muhammad ibn 'Abdillāh, his family, his companions and whoever follows them in goodness until the Day of Resurrection.

Thereafter:

In front of you is a translation of the book:

الشرح والإبانة على أصول السنة والديانة ومجانبة المخالفين ومباينة أهل الأهواء المارقين

Ash-Sharh wal-Ibānah 'alā Usūl As-Sunnah wad-Diyānah wa Mujānabah Al-Mukhālifīn wa Mubāyanah Ahlil-Ahwā Al-Māriqīn

Also known as:

الإبانة الصغرى

Al-Ibānah As-Sughrā

Written by the Shaykh Abū 'Abdillāh ibn Battah Al-'Ukbarī *rahimahullāhu ta'ālā*.

The *tahqīq* and commentary is that of the Shaykh 'Ādil Ālu Hamdān, who also wrote the introduction and the biography of the author.

The meaning of the title is: **"The explanation and clarification of the principles of the *Sunnah* and religion, and avoiding the opposers, and separating from the heretic people of desires"** also known as **"The smaller clarification"**.

Al-Ibānah As-Sughrā is considered to be from the fundamental works in *i'tiqād* and *Sunnah* written by one of the leaders of the *Sunnah*. This book mentions issues of *'aqīdah*, behavior, manners, etiquettes that are all considered to be from the *Sunnah* of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and what he (*sallAllāhu 'alayhi wa sallam*) prohibited in those issues. The book is a summarized work in which the author mentions the issues of the *Sunnah* in short form, and the *ahādīth* and narrations without their chains of narrations.

The student of knowledge should start with reading the books mentioning the fundamentals – such as this book, "As-Sunnah" by Al-Karmānī and "As-Sunnah" by 'Abdullāh – before he reads more advanced books of refutation.

All footnotes in the book are from the *muhaqqiq* and they include sources of narrations and the evidences and words that establish the words of the author.

A few times I have referred to works that are more extensive on the mentioned issue, in order for the reader to benefit from those. This and other comments from me has been marked with **"Translator"**.

I ask Allāh to benefit the author, the *muhaqqiq*, the translator and the reader of this great work with regards to issues of belief, deeds and manners, and to make our deeds sincerely seeking His Face alone. *Allāhumma āmīn*.

Abū Hājar (1443h / 2022)

Introduction

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Verily all praise is due to Allāh, we praise Him, we ask Him for help and we ask for His forgiveness. And we seek refuge with Allāh from the evil within ourselves and from our evil deeds. Whoever Allāh guides then no-one can misguide him, and whoever Allāh misguides then no-one can guide him. I bear witness that no-one is worthy of worship besides Allāh alone Who has no partner, and I bear witness that Muhammad is His slave and messenger. May the peace and blessing of Allāh be upon, his family and his companions.

Thereafter:

This is the book "Ash-Sharh wal-Ibānah ʻalā Usūl As-Sunnah wad-Diyānah wa Mujānabah Al-Mukhālifīn wa Mubāyanah Ahlil-Ahwā Al-Māriqīn" by Abū ʻAbdillāh ʻUbaydillāh Ibn Battah Al-ʻUkbarī (d. 387h) *rahimahullāh*. It is among the summarized books of the people of *Sunnah* regarding the issues of *Sunnah* and *I'tiqād* (belief), and acts of worship and manners.

Among many from the people of knowledge this book is known as "Al-Ibānah As-Sughrā" as a way of distinguishing it from his other book: "Al-Ibānah ʻan Sharī'ah Al-Firqah An-Nājiyah wa Mujānabah Al-Firaq Al-Madhmūmah", which is known as "Al-Ibānah Al-Kubrā" among the people of knowledge. Despite the book "Al-Ibānah As-Sughrā" being a shortened work, then "Al-Ibānah Al-Kubrā" does not serve instead of it. And the apparent is, that it is not a summarized version of it – as some people think – because the author did not indicate this. Rather, there are many *ahādīth*, narrations and important chapters in this book, which are not mentioned in "Al-Ibānah Al-Kubrā". So it is indeed a book of great value and abundant benefit, that the people of knowledge showed great care. And from what points this out is: the great

number of times that great scholars of knowledge and *Sunnah* have listened to and written down this book.

Ibn Battah – *rahimahullāh* – verily clarified the reason for writing this book, and that is that when he saw the people of his time being far from the *Sunnah* and adhering to it, the spreading of innovations and considering it as something good, and them taking ignorant and misguiding people as lords and leaders in the religion, then all of this led him to writing a shortened book for them in which he reminded them about the *Sunnah* and adhering to it, and what the Salaf of the *Ummah* and the scholars of narration were upon, and warned them in it against the misguiding innovations and desires.

The author verily divided this book into four parts:

The first part: Here he narrated the prophetic *ahādīth* and the *salafī* narrations which command adhering to the *Jamā'ah* and separating from the people of deviation, disunity and hideousness (in beliefs).

The second part: Here he mentioned the beliefs of *Ahlus-Sunnah wal-Jamā'ah* from that which the scholars of the *Ummah* agreed upon, and there is no room for ignorance in these issues for the Muslims. Allāh – *tabāraka Ismuhu* – will not excuse the one who fails in it.

The third part: Here he mentioned many issues from the obligatory acts of worship, the *Sunan*, the (Islamic) behavior and manners, which there is a great need for in the different issues from the issues of *fiqh*.

And he verily chose – when mentioning many of these judgments – that through which the people of *Sunnah* are distinguished from others than them among the people of *raī* (opinion) and innovation. Just as Ibn Taymiyyah said: *"And from the affair of those who wrote summarized books about the beliefs of Ahlus-Sunnah wal-Jamā'ah is, that*

they mention that by which the people of Sunnah are distinguished from the disbelievers and innovators."[1]

The fourth part: Here he mentioned many of the innovations which the people innovated in his time, that has no foundation in the Book of Allāh and regarding which there exist no narrations from the righteous *Salaf*.

In this book Ibn Battah – *rahimahullāh* – chose the method of summarization and he deleted the chains of narration. Just as he said: *"(Due to) seeking summarization and abstaining from prolongement and abundance. In order for it to be easy for the one reading it, and for the one listening to it and memorizing it not to become bored."*

Whoever wants the long version and the establishment of the issues in the two first parts of this book, with the mentioning of the evidences from the Book, the *Sunnah* and the sayings of the *Salaf* of the *Ummah*, then let him return to his major book "Al-Ibānah Al-Kubrā".

And I ask Allāh to make this work of mine sincerely for His Face and in accordance with the *Sunnah* of His Prophet (*sallAllāhu 'alayhi wa sallam*). All praise is due to Allāh for Islām and the *Sunnah*, and I ask Him for steadfastness upon them until death occurs.

Written by:

Abū 'Abdillāh

'Ādil ibn 'Abdillāh Ālu Hamdān

[1] "Al-'Aqīdah Al-Asfahāniyyah" (p.31).

A biography of the author

His name: 'Ubaydullāh ibn Muhammad ibn Muhammad ibn Hamdān ibn 'Umar ibn 'Īsā ibn Ibrāhīm ibn Sa'd ibn 'Utbah ibn Farqad, the companion of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

His *kunyah*: Abū 'Abdillāh Al-'Ukbarī.

[An ascription to 'Ukbarā which is a small city north of Baghdād]

His nickname: Ibn Battah. An ascription to one of his granfathers.

His birth: Year 304 after *hijrah*.

*** His status in knowledge:**

Ibn Battah grew up in a house of knowledge and *Sunnah*. His father was verily from the people of knowledge and *hadīth*. So he took care of him and let him hear the *hadīth* from when he was small. And he allowed for him to travel to Baghdād to seek knowledge when he was no more than ten years old.

'Alī ibn Ahmad ibn Al-Busrā said: Abū 'Abdillāh Ibn Battah said: *"My father had some partners in Baghdād, and among them was a man known as Abū Bakr. He said to my father: 'Send your son to Baghdād so he can hear the hadīth.' So he said: 'My son is young.' So he said: 'I will carry him with me.' So he took me to Baghdād. Then I came to the son of Manī' while the hadīth was being read for him. Then some of them said to me: 'Ask the shaykh to bring out his Mu'jam for you.' So I asked his son, or the son of his daughter. So he said: 'He verily wants some darāhim (pl dirham).' So we gave him (what he wanted). Then we read "Kitāb Al-Mu'jam" for him in a small group of people in about ten days, or less or more. And this was year fifteen or sixteen (in age)."*

Then his travelling in seeking knowledge continued into his adult years. He travelled much to Makkah, Ath-Thughūr, Al-Basrah and

other cities. After that he returned to his city and abstained from the people.

Al-Qādī Abū Hāmid Ahmad ibn Muhammad Ad-Daylawī said: *"When Abū 'Abdillāh Ibn Battah returned from travelling he stayed in his house for forty years. So he was not seen even one day in the marketplace. And he was not seen eating, except on the day of Al-Adhā and Al-Fitr. He would command the good a lot, and no information about an evil would reach him, except that he would change it."*

He said: *"And I heard Nasr ibn Al-Faraj Al-Bazzār say: 'I entered upon Abū 'Abdillāh Ibn Battah while he was fasting on a very hot day. And I saw him placing his chest upon washed plates in order to cool down by that.'"*

*** His *shuyūkh*:**

He heard the knowledge and *hadīth* from Abū Bakr Ahmad Al-Qatī'ī (d. 368h), Abū Al-Fadl Ja'far Al-Qāfalānī (d. 325h), the *shaykh* of the Hanābilah in 'Irāq Abū Bakr Ahmad ibn Salmān An-Najjād (d. 334h), Abū Bakr ibn Ziyād An-Naysabūrī Ash-Shāfi'ī (d.324h), Abū Al-Qāsim Al-Baghawī (d. 317h), Abū Dharr ibn Al-Bāghandī (d. 326h), Abū Bakr Al-Ājurrī (d. 360h), Yahyā ibn Sā'id (d. 318h), Muhammad ibn Makhlad Al-'Attār (d. 331h) and Abū Bakr 'Abdul-'Azīz Ghulām Al-Khallāl (d. 363h).

*** His students:**

Ibn Shihāb Al-'Ukbarī (d. 428h), Abū Hafs 'Umar ibn Ahmad Al-Barmakī (d. 387h), Abū Bakr Az-Zāhid who is known as Ar-Rūshanānī (d. 411h), Abū Ishāq Al-Barmakī (d. 361h), Ahmad ibn 'Abdillāh ibn Al-Khidr who is known as As-Sūsanjardī (d. 402h), Abū 'Abdillāh ibn Hāmid Al-Baghdādī (d. 403h) and others.

*** His traces of knowledge:**

As-Sam'ānī said: *"He was from the scholars of the Hanābilah. He wrote many beneficial works."*

Ibn Kathīr said: *"He has many books which are filled with the different aspects of knowledge."*

Among those of his works which were mentioned are: "Al-Ibānah Al-Kubayrah", "Al-Ibānah As-Sughayrah", "As-Sunan", "Al-Manāsik", "Al-Imām Dāmin", "Al-Inkār 'alā man qasara bi-Kutub As-Suhuf Al-Ūlā", "Al-Inkār 'alā man akhadha Al-Qurān min Al-Mushaf", "An-Nahī 'an Salāh An-Nāfilah ba'd Al-'Asr wa ba'd Al-Fajr", "Tahrīm An-Namīmah", "Salāh Al-Jamā'ah", "Man' Al-Khurūj ba'd Al-Adhān wal-Iqāmah li-ghayri Hājah", "Ījāb As-Suddāq bil-Khulwah", "Fadl Al-Mumin", "Ar-Radd 'alā man qāla At-Talāq Ath-Thalāth la yaqa'", "Salāh An-Nāfilah fī Shahr Ramadān ba'd Al-Maktūbah", "Dhamm Al-Bukhl", "Tahrīm Al-Khamr", "Dhamm Al-Ghinā wal-Istimā' ilayhi", "At-Tafarrud wal-'Uzlah", "Ibtāl Al-Hiyal", "Ahkām An-Nisā", "Tahrīm An-Nabīdh", "Tahrīm Hurmah Al-Islām", "Jawābāt Masāil Ibn Shāqilā", "Al-Hammām", "Jawāz Ittikhādh As-Sāqiyah fi Rahbah Al-Masjid", "Ar-Radd 'alā man fa'ala Nidā Al-Amr ba'd Al-Adhān", "At-Turuqāt", "Masalah Faskh Al-Hajj ilā Al-'Umrah" and others. And it is said that they verily exceed over hundred books.

*** His *'aqīdah*:**

He was a follower of the *Sunnah* and had correct beliefs.

He held the *Salaf* at high esteem and followed their narrations, just as this is apparent in his books regarding the *Sunnah* and beliefs.

Adh-Dhahabī said: *"He was an Imām in the Sunnah."*

*** Some statements regarding him:**

Al-'Utayqī said: *"He was a righteous shaykh, whose invitation was answered."*

Ibn Kathīr said: *"He was one of the scholars of the Hanābilah."*

Adh-Dhahabī said: *"Ibn Battah, the Imām, the example, the worshipper, the scholar, the narrator of hadīth and the shaykh of 'Irāq."*

And he said: *"Ibn Battah was from the major scholars who has zuhd (asceticism), fiqh, Sunnah and following."*

Abū Al-Fath Al-Fawwās said: *"I mention Ibn Battah and his knowledge and zuhd to Abū Sa'īd Al-Ismā'ilī, so he went out to meet him. Then when he returned to me he said: 'He is better than described.'"*

And As-Sam'ānī said: *"He was from the scholars of the Hanābilah. He wrote many beneficial works."*

*** His death:** Year 387 after *hijrah*, when he was 83 years old, *rahimahullāh*.

*** Sources:**

"Tabaqāt Al-Hanābilah" (3/256), "Tārīkh Baghdād" (10/371), "As-Siyar" (16/529), "Al-'Ibar" by Adh-Dhahabī (3/35), "Al-Mīzān" (3/133), "Al-Bidāyah wan-Nihāyah" (11/343), "Ash-Shadharāt" (3/122), "Al-Ansāb" by As-Sam'ānī (2/243), "Al-Muntadham (14/390), "Al-Lubāb" (1/160) (2/351) and "Lisān Al-Mīzān" (3/112).

The translated text of the book

The *shaykh* Abū Tālib Al-Mubārak ibn ʻAlī ibn Muhammad ibn Khudayr As-Surayfī informed us, by my recital upon him, and said: Abū Tālib ʻAbdul-Qādir ibn Muhammad ibn ʻAbdil-Qādir ibn Muhammad ibn Yūsuf informed us and said: Abū Ishāq Ibrāhīm ibn ʻUmar ibn Ahmad Al-Barkamī informed us and said: Ibn Battah informed us:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

رب يسر وأعن ولك الحمد

My Lord, easen and give support, and all praise is due to You.

قال الشيخ الإمام أبو عبد الله عبيد الله بن محمد بن محمد بن حمدان بن بطة العكبري –رحمه الله–:

The Shaykh, the Imām, Abū ʻAbdillāh ʻUbaydullāh ibn Muhammad ibn Muhammad ibn Hamdān ibn Battah Al-ʻUkbarī, *rahimahullāh*, said:

الحمد لله الذي أسبغ علينا نعمه، وظاهر لدينا مننه، وجعل من أجلها قدرا، وأعظمها خطرا، أن هدانا لمعرفته، والإقرار بربوبيته، وجعلنا من أتباع دين الحق، وأشياع ملة الصدق .

All praise is due to Allāh, who lavishly bestowed His blessings upon us, and made His favors upon us apparent, and He made the most noble of them in value, and the greatest of them in status, that He guided us to the knowledge of Him and acknowledging His *Rubūbiyyah*, and He made us followers of the true religion and adherents of the *millah* of truthfulness.

فله الحمد نحمد ونثني عليه، بما اصطنع عندنا أن هدانا للإسلام، وعلمنا ووفقنا للسنة، وألهمناها وعلمنا ما لم نكن نعلم، وكان فضل الله علينا كبيرا .

So all praise is due to Him. We praise and extol Him due to what He caused for us; that He guided us to Islām, He taught it to us and gave us success in (following) the *Sunnah*, and He inspired it to us and taught us what we did not know. The favor of Allāh upon us is ever so great.

وصلى الله على محمد نبيه المرتضى، ورسوله المصطفى، أرسله لإقامة حجته، وإثبات وحدانيته، والدعاء إليه بالحكمة والموعظة الحسنة . والحمد لله على الشرائع الظاهرة، والسنن الزاكية، والأخلاق الفاضلة، وسلم تسليما . ونستوفق الله لصواب القول، وصالح العمل . ونسأله أن يجعل غرضنا فيما نتكلفه من ذلك، ابتغاء وجه وإيثار رضاه ومحبته، ليكون سعينا عنده مشكورا، وثوابنا لديه موفورا .

May the peace and abundant blessing of Allāh be upon Muhammad His approved Prophet and His chosen Messenger, whom He sent to establish the *hujjah* (argument, evidence), establish His Oneness and to invite towards Him with wisdom and good preaching. And all praise is due to Allāh for the apparent Laws of Islām, the pure *Sunan* and excellent manners.

We ask Allāh for success in speaking the truth and performing good deeds. And we ask Him to let whatever we perform of this to be in the search for His Face while preferring His Pleasure and Love. In order for our efforts to be appreciated by Him and our reward with Him plentiful.

أما بعد: فإني أسأل الله أن يحضرنا وإياك توفيقا، يفتح لنا ولك به أبواب الصدق، ويقيض لنا به العصمة من هفوات الخطأ، وفلتات الآراء، إنه رحيم ودود، فعال لما يريد .

Thereafter:

I verily ask Allāh to bestow a success upon us and you, that opens the doors of truthfulness for us and you, and by it to decree for us

and you the protection against stumbling mistakes and erroneous opinions. Verily, He is Merciful and Loving. He does whatever He wants.

إني لما رأيت، ما قد عم الناس وأظهروه، وغلب عليهم فاستحسنوه، من فظائع الأهواء وقذائع الآراء، وتحريف سنتهم، وتبديل دينهم، حتى صار ذلك سببا لفرقتهم، وفتح باب البلية والعمى على أفئدتهم، وتشتيت ألفتهم، وتفريق جماعتهم، فنبذوا الكتاب وراء ظهورهم، واتخذوا الجُهَّال والضلال أربابا في أمورهم، من بعد ما جاءهم العلم من ربهم .

Verily, when I saw what became spread among the people, what they publicly showed and what triumphed over them so they considered it as something good, from the heinous desires, evil opinions, distortion of their *Sunnah* and changing their religion until this became the reason for their disunity, and the opening of the door to affliction and blindness upon their hearts, the breaking up of their unity, the separation of their *jamā'ah* so they threw the Book behind their backs, and they took the ignorant and misguiding people as lords in their affairs after what had already reached them of knowledge from their Lord.

واستعملوا الخصومات فيما يدعون وقطعوا الشهادات عليها بالظنون، واحتجوا بالبهتان فيما ينتحلون، وقلدوا في دينهم الذين لا يعلمون، فيما لا برهان لهم به في الكتاب، ولا حجة عندهم فيه من الإجماع، وأيم الله لكثير مما ألقت الشياطين، على أفواه إخوانهم الملحدين، من أقاويل الضلال وزخرف المقال، من محدثات البدع بالقول المخترع، بدع تشتبه على العقول، وفتن تتلجلج في الصدور، فلا يقوم لتعرضها بشر، ولا يثبت لتلجلجها قدم، إلا من عصم الله بالعلم، وأيده بالتثبيت والحلم .

They used the disputes in what (i.e. as an argumet they claim, and they cut off the testimonies against it with assumptions. And they used false speech as arguments for what they claim. They followed in their religion people whom they do not know, in issues there is no clear evidence for in the Book, nor an argument with them for it in the *ijmā'* (consensus) regarding it.

By Allāh, much of what they *shayātīn* throw upon the mouths of their atheist brothers of misguided statements and beautified words of the newly invented innovation with made up words is something that is ambiguous for the mind and afflictions that tremble in the chests. So no person will rise to confront it, nor does any foot stand firm due to its trembling, except the one whom Allāh protected by the knowledge and aided by making him firm and patient.

جمعت في هذا الكتاب، طرفا مما سمعناه، وجملا مما نقلناه، عن أئمة الدين وأعلام المسلمين، مما نقلوه لنا عن رسول رب العالمين، مما حض عليه من اتبعه من المؤمنين، وما أمر به من التمسك بسنته، وسلوك طريقته، والاقتداء بهديه، والاقتفاء لأثره.

I verily gathered in this book a part of what we have heard and some of what we have conveyed from the leaders of the religion and the heads of the Muslims, from what they conveyed to us from the Messenger of the Lord of all the worlds (*sallAllāhu 'alayhi wa sallam*) among that which is specific for those who followed him of believers, and what he commanded of: Adhering to his *Sunnah*, traversing his path, adhering to his guidance and taking him as an example.

وقدمت بين يدي ذلك التحذير من الشذوذ، والتخويف من الندود، وما أمر الله –عز وجل– به رسوله –صلى الله عليه وسلم– من لزوم الجماعة، ومباينة أهل الزيغ، والتفرق والشناعة . وما يلزم أهل السنة من المجانبة والمباينة، لمن خالف عقدهم، ونكث عهدهم، وقدح في دينهم، وقصد لتفريق جماعتهم .

And before that I placed the warning against deviation and being afraid from falling in misguidance, and what Allāh – *'azza wa jalla* – commanded His Messenger (*sallAllāhu 'alayhi wa sallam*) of adhering to the *Jamā'ah* and staying away from the people of deviation, disunity and abhorrent (beliefs). And what is obligatory upon the people of *Sunnah* of avoiding and staying away from the one who opposes their beliefs, breaches their agreements with

them, criticizes their religion and intends to seed disunity in the *jamā'ah*.

ثم على أثر ذلك شرح السنة، من إجماع الأئمة، واتفاق الأمة، وتطابق أهل الملة، فجمعت من ذلك ما لا يسع المسلمين جهلة، ولا يعذر الله –تبارك اسمه– من أضاعه، ولا ينظر إلى من خالقه، وطعن عليه، ممن دحضت حجته، لما استهزأ بالدين، وزالت قدمه، لما ثلب أئمة المسلمين، وعمِيَ عن رشده، حين خالف سنة المصطفى، والراشدين المهديين، صلى الله على نبيه، وآله الطاهرين الطيبين، وعلى أصحابه المنتخبين، وأزواجه أمهات المؤمنين، وعلى التابعين، وعلى تابعي التابعين، من الأولين والآخرين إلى يوم الدين، وبالله نستعين .

Then after that:

The explanation of the *Sunnah* from the *ijmā'* of the leaders, the agreement of the *Ummah* and the conformity of the people of the *millah* (religion).

So I gathered from this: that in which there is no space for the Muslims to be ignorant and Allāh – *tabāraka Ismuhu* – will not excuse the one who fails in it, nor will He look at the one who opposes it and criticizes it (who is) among those whose argument was refuted when he mocked the religion, and his foot slipped when he slandered the leaders of the Muslims, and he became blind to the guidance when he opposes the *Sunnah* of *Al-Mustafā* (*sallAllāhu 'alayhi wa sallam*) and the righteous and guided people.

And may the peace of Allāh be upon His Prophet and his family – the pure and good – his chosen companions, his wives the mothers of the believers, those who followed in goodness and those who followed the followers, among the early and later generations, until the Day of Judgment. And we seek support from Allāh.

ثم إني أثبت في كتابي هذا، يا أخي وفقك الله بقبوله والعمل به، متونا تركت أسانيدها؛ طلبا للاختصار، وعدولا عن الإطالة والإكثار؛ ليسهل على من قرأه، ولا يمل من استمع إليه ووعاه، والله ولي توفيقنا، والآخذ بأيدينا، وهو حسبنا ونعم الوكيل .

After that, in this book of mine – O my brother, may Allāh grant you success in accepting and following it – I verily narrated some narrations where I left out the chains of narration seeking summarization and abstaining from prolongement and abundance. In order for it to be easy for the one reading it, and for the one listening to it and memorizing it not to become bored.

Allāh is the responsible for our success and the One grabbing hold of our hands. And He is sufficient for us and the best Disposer of affairs.

The first part: The mention of the narrations regarding adhering to the *Sunnah* and the criticism of innovation

فأول ما نبدأ بذكره من ذلك:

The first of what we will mention from this is:

ما أمر الله –عز وجل– به وذكره في كتابه، من لزوم الجماعة، والنهي عن الفرقة، وقال –عز وجل–:

1. What Allāh – *'azza wa jalla* – commanded and mentioned in His Book of adhering to the *Jamā'ah*[2] and the prohibition of becoming disunited. So He – *'azza wa jalla* – said:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾

"And hold on to the rope of Allāh altogether, and do not become disunited." (Ālu 'Imrān 3:103)

ثم تهدد بالوعيد من فارق جماعة المسلمين، فقال:

Then He threatened the one who leaves the *Jamā'ah* of the Muslims when He said:

[2] Al-Barbahārī said in "Sharh As-Sunnah" (3): "*And the basis upon which the Jamā'ah is built, are the Companions of Muhammad (sallAllāhu alayhi wa sallam), may Allāh have mercy upon them all. And they are Ahlus-Sunnah wal-Jamā'ah. So whoever does not take from them he has verily gone astray and become an innovator. And every innovation is misguidance, while the misguidance and its people are in the fire.*"
In "Al-Hilyah" (9/239) Ishāq ibn Rāhūyah said: *"If you asked the ignorant people: 'Who are As-Suwād Al-A'dham?' They would say: 'The gathering (or majority) of the people.' And they do not know that the Jamā'ah is a scholar adhering to the narration of the Prophet (sallAllāhu 'alayhi wa sallam) and his path. So whoever is with him and follows him, then he is the Jamā'ah. And whoever opposes him in this, he leaves the Jamā'ah."*

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴾

"And do not be like those who became disunited and disagreed after what came to them of clear evidences. And for those there is a great punishment." (Ālu 'Imrān 3:105)

فأمر الله –تبارك وتعالى– بالاجتماع على دينه وطاعته، وقال عز وجل :

So Allāh – *tabāraka wa ta'ālā* – commanded unity upon His religion and in obedience to Him.

And He – *'azza wa jalla* – said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴾

"And they were only commanded to worship Allāh while dedicating the religion sincerely to Him, *hunafā* (free from *shirk*)**. And to establish the prayer and pay the *zakāh*, and that is the correct religion."** (Al-Bayyinah 98:5)

وقال تعالى:

And He – the Exalted – said:

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ﴾

"Verily, Allāh loves those who fight in His cause in rows, as if they were a solid structure." (As-Saff 61:4)

وما أمر به المؤمنين من مباينة من خالف عقدهم، ونكث عهدهم، وطعن في دينهم، من مجانبتهم، وترك مجالستهم، والاستماع لخطئهم وخطلهم ، فقال تبارك وتعالى:

2. What He commanded the believers of avoiding those who oppose their beliefs, breaches their agreement with them and criticizing their religion by staying away from them, not sitting

with them and not listening to their talk and speeches. So He – *tabāraka wa ta'ālā* – said:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾

"And it has verily been revealed to you in the Book that if you hear the verses of Allāh being rejected and mocked, then do not sit with them until they engage in another talk. (If you do this)**, then you are verily just like them. Verily Allāh will gather the hypocrites and the disbelievers in Hellfire altogether."**
(An-Nisā 4:140)

وأمر رسول الله –صلى الله عليه وسلم– الثلاثة الذين تخلفوا عنه بهجرانهم ومباينتهم، وأمرهم أن يعتزلوا نساءهم حتى أنزل الله –عز وجل– توبتهم .

3. And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) commanded regarding the three who abstained from going with him (to the battel of Tabūk): the boycotting of them, avoiding them, and he commanded that they should stay away from their wives until Allāh – *'azza wa jalla* – revealed their *tawbah*.[3]

[3] Al-Baghawī said in "Sharh As-Sunnah" (1/226): *"In it there is an evidence for the boycotting of the people of innovation is continuous. And the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) feared nifāq for Ka'b and his companions when they stayed behind from going out with him. So he commanded that they should be boycotted until Allāh – 'azza wa jalla – revealed their tawbah and the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) knew their innocence. And the Sahābah, the tābi'ūn and their followers, and the scholars of the Sunnah all continued upon this, and they agreed and had consensus regarding the enmity toward the people of innovation and boycotting them."*

Translator: For further details on this subject refer to the book: "An admonition to the God-fearing" by Shaykh Abū Al-Muhannad.

وقال رسول الله –صلى الله عليه وسلم–: **أول ما دخل النقص على بني إسرائيل كان الرجل يلقى أخاه فيقول: يا هذا اتق الله ودع ما تصنع؛ فإنه لا يحل لك. ثم يلقاه من الغد فلا يمنعه ذلك أن يكون أكيله وشريبه وقعيده، فلما فعلوا ذلك ضرب الله قلوب بعضهم ببعض.** ثم قال:

4. The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The first time deficiency entered upon Banū Isrāīl was when a man would meet his brother and then say: 'O you, fear Allāh, and leave what you are doing. For it is verily not allowed for you.'***

Then he would meet him the day after, but this would not prevent him from eating, drinking and sitting with him. So when they did as such: Allāh turned their hearts against each other."

Then He said:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ﴾ إلى قوله: ﴿وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴾

"Those who disbelieved from Banū Isrāīl was cursed upon the tongue of Dāwūd and 'Īsā ibn Maryam." Until His Words: **"But many of them are rebellious."** (Al-Māidah 5:78-81)[4]

وقال –صلى الله عليه وسلم–: **مثل القائم على حدود الله والمدهن فيها كمثل قوم استهموا على سفينة في البحر، فأصاب بعضهم أسفلها وبعضهم أعلاها، وكان الذين في أسفلها يخرجون ويستقون الماء، ويصبون على الذين أعلاها فيؤذونهم، فقالوا: لا ندعكم تمرون علينا فتؤذوننا،**

[4] A similar *hadīth* was narrated by Ahmad (3713), Abū Dāwūd (4336), At-Tirmidhī (3047) who said: *"Hasan gharīb."* And Ibn Mājah (4006) by way of Abū 'Ubaydah, from his father 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*). And its *isnād* is *sahīh*, except that Abū 'Ubaydah did not hear from his father.
And it was narrated by At-Tirmidhī (3048) and Ibn Mājah (4006) from Abū 'Ubaydah, from the Prophet (*sallAllāhu 'alayhi wa sallam*) as *mursal*. And this is what Abū Hātim considered to be correct, as it says in "Al-'Ilal" by his son (2797) and in "Al-'Ilal" (5/252) by Ad-Dāraqutnī.
I said: And in the *tafsīr* of the verse there are narrations from the *Salaf* similar to this *hadīth* which testifiy that it has an origin.

فقال الذين في أسفلها: أما إذا منعتمونا فننقب السفينة من أسفلها فنستقي. قال: فإن أخذوا على أيديهم فمنعوهم نجوا جميعا، وإن تركوهم هلكوا جميعا .

5. And he [the Messenger of Allah] (*sallAllāhu 'alayhi wa sallam*) said: ***"The example of the one who stops at the limits of Allāh and the one who violates them, is like a people who drew lots (for their seaths) on a boat in the ocean. Then some of them got the lower part and some of them the upper part. And those who were in the lower part would go and bring water and they would drop it on those on the upper part and annoy them by this. So they said: 'We will not let you pass by us and annoy us.' So those on the lower part said: 'If you prevent us then we will make a hole in the ship from the lower part of it, and take water from there.'"***

He said: ***"So if they grabbed their hands and prevented them (from making a hole) they would all live, but if they left them (to do as they said) they would all die."***[5]

وقال –صلى الله عليه وسلم–: **افترقت بنو إسرائيل على ثنتين وسبعين فرقة، وستفترق أمتي على ثلاث وسبعين فرقة، فرقة ناجية وثنتين وسبعين في النار .**

6. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Banū Isrāīl became divided into seventy two groups. And my Ummah will divide into seventy three groups. One saved group, and seventy two in Hellfire."***[6]

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[5] Narrated by Al-Bukhārī (2493) from the *hadīth* of An-Nu'mān ibn Bashīr (*radiAllāhu 'anhu*) with a different wording.

[6] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1 and 279-287) from various ways from a group of the *Sahābah* (*radiAllāhu 'anhum*).
And it is a *sahīh hadīth*. I verily mentioned its *takhrīj* in the commentary upon "Ar-Radd 'alā Al-Mubtadi'ah" by Ibn Al-Bannā (15).

وقال –صلى الله عليه وسلم–: **عليكم بسنتي وسنة الخلفاء الراشدين من بعدي عضوا عليها بالنواجذ.**

7. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"It is upon you to follow my Sunnah and the Sunnah of the righteous Khulafā after me. Bite onto it with your molar teeth."***[7]

وقال –صلى الله عليه وسلم–: **لقد جئتكم بها بيضاء نقية فلا تختلفوا بعدي** .

8. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"I have brought them to you white and pure. So do not disagree after me."***[8]

وقال –صلى الله عليه وسلم–: **قد تركتكم على الواضحة فلا تذهبوا يمينا ولا شمالا** .

9. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"I have verily left you upon the clear (path). So do not walk (i.e. deviate) right or left."***[9]

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[7] Narrated by Ahmad (17142), Abū Dāwūd (4607), At-Tirmidhī (2676) and he said: *"Hasan sahīh."*

[8] It was narrated by Ahmad (15156), Ibn Abī ʻĀsim in "As-Sunnah" (50) and others, from Jābir (*radiAllāhu ʻanhu*) that ʻUmar (*radiAllāhu ʻanhu*) came to the Prophet (*sallAllāhu ʻalayhi wa sallam*) with a book he took from some of the people of the Book. Then he read it for the Prophet (*sallAllāhu ʻalayhi wa sallam*). So he became angry and said: ***"Are you hesistant regarding it, O son of Al-Khattāb. By the One in whose Hand my soul is in, I have verily come to you with them white and pure…"***

The *hadīth* has many ways which altogether prove that it has an origin. See "Al-Fath" (13/252). As for the addition: ***"So do not disagree after me"***, then I did not find anyone who narrated that. And Allāh knows best.

[9] Narrated by Abū Nu'aym in his "Mustakhraj ʻalā Muslim" (5) from the *hadīth* of Al-Irbād ibn Sāriyah (*radiAllāhu ʻanhu*). And Mālik narrated similar words in "Al-Muwatta" (2383) *mawqūf* from ʻUmar (*radiAllāhu ʻanhu*).

Ibn Abdil-Barr said in "Al-Istidhkār" (7/488): *"This is a hadīth with a sahīh isnād."*

وقال –صلى الله عليه وسلم–: **إن الله ليدخل العبد الجنة بالسنة يتمسك بها .**

10. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, Allāh will enter a slave into Paradise due to a Sunnah which he adhered to."***[10]

وقال –صلى الله عليه وسلم–: **والله لو أن موسى وعيسى حيَّان لما حل لهما إلا أن يتبعاني .**

11. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"By Allāh, if Mūsā and ʻĪsā were alive, then it would only be allowed for them to follow me."***[11]

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[10] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (227) from ʻAbdul-Malik ibn Muslim Al-Lakhmī whom it reached from the Prophet (*sallAllāhu ʻalayhi wa sallam*).
And Ad-Dāraqutnī narrated, as it is stated in "Atrāf Al-Gharāib Al-Afrād" (6146), Al-Harawī in "Dhamm Al-Kalām" (1496) and Ibn Al-Jawzī in "Al-ʻIlal Al-Mutanāhiyah" (313) from the *hadīth* of ʻĀishah (*radiAllāhu ʻanhā*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever adheres to the Sunnah will enter Paradise…"*** Until the end of the *hadīth*. And Ad-Dāraqutnī declared it weak.
I said: Its meaning is correct. And there are many verses and *ahādīth* that testify to this. Among that is what Al-Bukhārī (7280) narrated from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*), that the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever obeys me will enter Paradise."***

[11] I did not find it with this wording. Ahmad (14631) and others narrated from the *hadīth* of Jābir (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"If Mūsā was alive amongst you, then it would only be allowed for him to follow me."***
And this *hadīth* is a part of the *hadīth* of Jabir ibn ʻAbdillāh (*radiAllāhu ʻanhu*) that has gone forth in number (8).

وخرج –صلى الله عليه وسلم– وهم يتنازعون في القدر فقال: **أبهذا أُمرتم؟ أو ليس عن هذا نهيتم؟ إنما هلك من كان قبلكم بتماريهم في دينهم** .

12. And he (*sallAllāhu ʻalayhi wa sallam*) came out to his companions when they were disputing regarding the *Qadar*. So he said: ***"Is this what you have been commanded?! Is this not what you have been prohibited from?! Verily, those before you were destroyed due to disputing regarding their religion."***[12]

وخرج –صلى الله عليه وسلم– يوما على أصحابه وهم يقولون: ألم يقل الله كذا وكذا؟ يرد بعضهم على بعض، فكأنما فقئ في وجهه حب الرمان، فقال: **إنما أفسد على الأمم هذا، فلا تضربوا كتاب الله بعضه ببعض، فإن ذلك يوقع الشك في قلوبكم**

13. And he (*sallAllāhu ʻalayhi wa sallam*) came out to his companions one day while they were saying: *"Did Allāh not say this and that?"* Answering each other back. Then it was as if a seed from a pomegranate had burst in his face, and he said: ***"It was verily this that destroyed the nations. So do not use some of the Book of Allāh (as argument) against another part. Because this will verily cause doubt to enter your hearts."***[13]

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[12] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (557) from the *hadīth* of Abū Umāmah, Anas and Wāthilah ibn Al-Asqa' (*radiAllāhu ʻanhum*).
And a similar *hadīth* was narrated from ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*) by Ahmad (6668, 6845), Ibn Mājah (85) and Al-Bayhaqī in "Al-Qadā wal-Qadar" (355, 356) and he said: *"Its isnād is hasan."*

[13] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (552, 553, 843) with different wordings. And it was narrated by Al-Ājurrī in "Ash-Sharī'ah" (166), At-Tabarī in "At-Tafsīr" (25/88) and Al-Harawī in "Dhamm Al-Kalām". And the *hadīth* by its witnesses and following up is *hasan*. And the *hadīth* will come in short form in number (34).

وقال –صلى الله عليه وسلم–: **لا تجالسوا أهل القدر؛ فإنهم الذي يخوضون في آيات الله –عز وجل–** .

14. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Do not sit with the people of Qadar. Because they verily engage in idle talk regarding the verses of Allāh ʻazza wa jalla."***[14]

وقال –صلى الله عليه وسلم–: **المراء في القرآن كفر** .

15. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Debating regarding the Qurān is kufr."***[15]

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[14] I did not find it with this wording. Ibn Battah narrated in "Al-Ibānah Al-Kubrā" (396) from the *hadīth* of ʻUmar (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Do not sit with the people of Qadar and do not open a conversation with them."***
The *hadīth* with this wording was narrated by Ahmad (206), Abū Dāwūd (4710, 4720), ʻAbdullāh ibn Ahmad in "As-Sunnah" (816), Al-Ājurrī in "Ash-Sharīʻah" (630), Ibn Hibbān in his "Sahīh" (79) and Ad-Diyā in "Al-Mukhtārah" (301). In its *isnād* is: Hakīm ibn Sharīk Al-Hudhalī. Adh-Dhahabī said in "Al-Mīzān" (1/586): *"Ibn Hibbān described him as strong. And Abū Hātim said: 'He is unknown.'"*
I said: And the sayings of the *Salaf* regarding the meaning of this *hadīth* are *mutawātirah*.
Translator: See "As-Sunnah" by ʻAbdullāh ibn Ahmad (Chapter: He was asked about the Qadariyyah and the prayer behind them and what was said regarding them).

[15] Narrated by Ahmad, Abū Dāwūd and ʻAbdullāh in "As-Sunnah" (90). And it is a *sahīh hadīth*.

وقال –صلى الله عليه وسلم–: **إنكم لا ترجعون إلى الله بشيء أفضل مما خرج منه**. يعني: القرآن .

16. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"You will verily not return to Allāh with anything better than what came out from Him."*** Meaning: The Qurān.[16]

وقال –صلى الله عليه وسلم–: **إن قريشا منعتني أن أبلغ كلام ربي** .

17. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, Quraysh have* [*indeed*] *prevented me from conveying the Words of my Lord."***[17]

وقال –صلى الله عليه وسلم– لجابر: **أعلمت أن الله أحيا أباك فكلمه كفاحا** .

18. And he (*sallAllāhu ʻalayhi wa sallam*) said to Jābir: ***"Do you know that Allāh – ʻazza wa jalla – revived your father and spoke to him face to face (i.e. with no veil between them)."***[18]

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[16] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (2152) from Jubayr ibn Nufayr (*radiAllāhu ʻanhu*) from the Prophet (*sallAllāhu ʻalayhi wa sallam*).
And Abū Dāwūd narrated it in "Al-Marāsīl" (538) and At-Tirmidhī (2912) who said: *"Mursal."*
And Al-Bukhārī said in "Khlaq Af'āl Al-'Ibād" (533): *"This narration is not correct due to it being mursal and munqati'."*
I said: As for its meaning, then it is correct and it has many witnesses. Among those is what 'Abdullāh narrated in "As-Sunnah" (93) with a *sahīh isnād*, from Khabbāb ibn Al-Arat (*radiAllāhu ʻanhu*) who said: *"Seek nearness to Allāh – ʻazza wa jalla – with what you are capable of (saying and doing). And you can verily not seek nearness to Him with anything more beloved to Him than His Words."* Meaning: the Qurān.

[17] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" 2154), Ahmad (15192), Abū Dāwūd (4734) and At-Tirmidhī (2925) who said: *"Gharīb sahīh."*

[18] Narrated by At-Tirmidhī (3010) and Ibn Mājah (190), and their wording is: ***"Allāh never spoke to anyone, except from behind a veil. But He revived your father and spoke to him face to face."***
This *hadīth* was declared *sahīh* by: Ibn Khuzaymah in "At-Tawhīd" (599), Ibn Hibbān (7022), Al-Hākim (3/203) and Adh-Dhahabī agreed with him.

وقال –صلى الله عليه وسلم–: **يكون من بعدي فتنة يصبح الرجل فيها مؤمنا ويمسي كافرا، ويمسي مؤمنا ويصبح كافرا إلا من أحياه الله بالعلم .**

19. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"After me there will be a fitnah in which a man will wake up in the morning as a believer and enter the evening as a disbeliever. And he will be a disbeliever in the evening and enter the morning as a disbeliever. Except the one whom Allāh gives life by the knowledge."***[19]

وقال –صلى الله عليه وسلم–: **اقتدوا باللذين من بعدي: أبي بكر وعمر –رضي الله عنهما–.**

20. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Follow the example of the two after me; Abū Bakr and ʻUmar (radiAllāhu ʻanhumā)."***[20]

[19] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (277), Ad-Dārimī in "Al-Musnad" (350), Ibn Mājah (3954) and Al-Harawī in "Dhamm Al-Kalām" from the *hadīth* of Abū Umāmah. And Ibn Battah also narrated it from the *hadīth* of Abū Mūsā (*radiAllāhu ʻanhu*).
And what testifies to this *hadīth* is what Muslim (7508) narrated from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*), that the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Hasten to perform righteous deeds before you are overtaken by trials and tribulations, which would be like huge chunks of a dark night. A man would be a believer in the morning and a disbeliever in the evening, or he would be a believer in the evening and turn a disbeliever in the morning. He would sell his religion for a part of dunyā."***

[20] Narrated by Ahmad (23245), At-Tirmidhī (3662), Ibn Mājah (97) and others from the *hadīth* of Hudhayfah, Ibn Mas'ūd, Anas and Abū Ad-Dardā (*radiAllāhu ʻanhum*). And the *hadīth* is *sahīh*.

وقال –صلى الله عليه وسلم–: **لم يزل أمر بني إسرائيل معتدلا حتى نشأ فيهم المولدون، أبناء سبايا الأمم، فأخذوا بالرأي وتركوا السنن .**

21. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"The affair of Banū Isrāīl remained upright, until the new (generations) emerged among them; the children of female slaves from other nations. They followed the opinion and left the Sunan."***[21]

وقال –صلى الله عليه وسلم– : **إن الله لا ينزع العلم انتزاعا من صدور الرجال، ولكن يقبض العلم بقبض العلماء، فإذا لم يبق عالم اتخذ الناس رؤساء جهالا، فسُئلوا فأفتوا بغير علم؛ فضلوا وأضلوا.**

22. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Verily, Allāh does not take away the knowledge by snatching it from the chests of men. Rather, the knowledge is taken by the passing away of the scholars. Then when no scholar remains, the people will take ignorant people as leaders and those (leaders) will be asked. So they will give fatwā without knowledge, and they will go astray and lead others astray."***[22]

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[21]Ibn Battah narrated a similar *hadīth* in "Al-Ibānah" (863) from the *hadīth* of Wāthilah ibn Al-Asqa' (*radiAllāhu ʻanhu*). And Ibn Mājah (56) and Al-Bazzār (2424) narrated it from the *hadīth* of ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*). Ibn Qattān said in "Bayān Al-Wahm wal-Īhām fī Kitāb Al-Ahkām" (2/348): *"This isnād is hasan."*

It was narrated in "Bayān Al-ʻIlm wa Fadlihi" from Sufyān ibn ʻUyaynah who said: *"The affair of the people of Kūfah was upright, until Abū Hanīfah emerged among them. And he is from the children of the female slaves from other nations. His mother was sindiyyah (northwest India) and his father was a nabatī (semetic people). And those who innovated the opinion are three, and they are all from the children of females slaves from other nations. They are Rabī'ah in Madīnah, 'Uthmān Al-Battī in Basrah and Abū Hanīfah in Kūfah."*

[22] Narrated by Al-Bukhārī (100) and Muslim (2673) from the *hadīth* of ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*).

وَنهى رسول الله –صلى الله عليه وسلم– عن قيل وقال، وإضاعة المال، وكثرة السؤال .

23. And the Prophet (*sallAllāhu ‘alayhi wa sallam*) prohibited from: He said, she said (i.e. gossiping), wasting money and asking much.[23]

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[23] This *hadīth* was narrated by Al-Bukhārī (100) and Muslim (2673) from the *hadīth* of Al-Mughīrah (*radiAllāhu ‘anhu*).
Al-Baghawī said in “Sharh As-Sunnah” (1/203): *“It is said regarding his words: ‘he said, she said’ that it has two aspects. The first of them: Conveying the sayings of the people and their conversations and seeking it out, so he says: ‘fulān said this’ and ‘this and that was said to fulān’. And this is from the aspect of spying which is prohibited. And it is said: This is regarding what returns to the issues of the religion and mentioning what occurred in it of disagreement. So he says: ‘fulān said this while fulān said that’, without establishing this and being certain which enables him to repeat what he has heard. And he is not on guard with regards to what he chooses from these sayings. And his words: ‘Asking much’, then this is asking the people for their money out of greed and not stopping with this in accordance with size of ones need. And the question can also be about issues and seeking (too) much about it. Just as Allāh – the Exalted – said:*

﴿ لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ﴾

“Do not ask about things that if they are made clear to you, may cause you trouble.” (Al-Māidah 5:101)

And He – ‘azza wa jalla – said:

﴿ وَلَا تَجَسَّسُوا ﴾

“And do not spy.” (Al-Hujurāt 49:12)

And it can also be from the unclear which He commanded (us) to believe in the apparent meanings in His Words:

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

“As for those who have deviation in their hearts, then they follow that of it which in unclear seeking fitnah and seeking its hidden meanings. And no-one knows its hidden meanings except Allāh. And those who are firm in knowledge says: ‘We believe in it. It is all from our Lord.’ And it is only men of understanding that will be reminded.” (Ālu ‘Imrān 3:7)

وكان –صلى الله عليه وسلم– يكره كثرة المسائل

24. And he (*sallAllāhu ʻalayhi wa sallam*) used to dislike many questions (or asking much).[24]

ونهى –صلى الله عليه وسلم– عن الغلوطات

25. And he (*sallAllāhu ʻalayhi wa sallam*) prohibited *ughlūtāt*.[25]

وقيل: هي شداد المسائل وصعابها.

26. And it was said: It (i.e. *ughlūtāt*) is the severe of questions (or issues) and the difficult ones of them.[26]

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[24] Al-Bukhārī (4468) narrated from Sahl ibn Sa'd (*radiAllāhu ʻanhu*) that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) disliked questions and he criticized it.
It was narrated it "Jāmi' Al-'Ulūm wal-Hikam" (p. 247) that Ibn Wahb said: From Malik: *"I have met (the people of) this city and they verily hate the plenty which the people are in today."* He meant: Questions. And he also said: I heard Mālik while he was criticizing speaking much and giving *fatwā* much. Then he said: *"He speaks as if he is a camel in heat (i.e. wanting to mate). He says: it is as such, and it is as such, spending his speech uselessly."* And he said: I heard Mālik disliking to answer on many questions.

[25] Narrated by Ahmad (23687), Abū Dāwūd (3656) and At-Tabarānī in "Al-Awsat" (8204) from the *hadīth* of Mu'āwiyah (*radiAllahu 'anhu*) and their wording is: *"He prohibited the ughlūtāt."*
The *hadīth* was declared weak by Ibn Al-Qattān in "Al-Wahm Wal-Īhām" (1502). And Ibn Battah narrated in "Al-Ibanah Al-Kubrā" (420) from 'Īsā ibn Yūnus who said: *"Al-Ughlūtāt is what there is no need for of how? And how?"*
And in "Jāmi' Al-Bayān Al-'Ilm" (2083) Al-Awzā'ī said: *"If Allāh wants to prohibit the slave from the blessing of knowledge, He throws the aghālīt upon his tongue. Because I verily see them as the people with the least knowledge."*

[26] Al-Baghawī said in "Sharh As-Sunnah" (1/308): *"This means: that a scholar accepts difficult questions in which many mistakes are made, in order to plant and drop his own opinion into it. And it was narrated from 'Abdullāh ibn Mas'ūd (radiAllāhu 'anhu) that he said: 'I have warned you against the difficult of logic.' And he meant: the in-depth and unclear questions. And he verily prohibited this because they are not beneficial and they are almost always about things that will never happen."*

وقال –صلى الله عليه وسلم– : **اتركوني ما تركتكم** .

27. And [the Prophet] (*sallAllāhu ʻalayhi wa sallam*) said: ***"Leave me in (i.e. do not ask me about) what I have left for you."***[27]

وقال –صلى الله عليه وسلم– : **أعظم المسلمين جرما من سأل عن أمر لم يُحرم فَحرم من أجل مسألته** .

28. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"The Muslim greatest in crime among all Muslims is: the one who ask about an issue which is not forbidden, and then it is made forbidden due to him asking about it."***[28]

وقال –صلى الله عليه وسلم–: **من أحدث حدثا، أو آوى محدثا، فعليه لعنة الله ولعنة اللاعنين والملائكة والناس أجمعين، لا يقبل الله منه صرفا ولا عدلا** .

فقالوا: للحسن ما الحدث؟ فقال: أصحاب الفتن كلهم محدِثون، وأهل الأهواء كلهم محدثون .

29. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever innovates an innovation or shelters an innovator, then the curse of Allāh is upon him, and the curse of those who curses, the angels and all of the people. Allāh will not accept any obligatory or voluntary deeds from him."***[29]

So they said to Al-Hasan: *"What happened?"*

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[27] The *hadīth* was narrated by Al-Bukhārī (7288) from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Leave me in what I have left for you. Verily, those who were before you were destroyed due to asking and disagreeing with their prophets…"*** Until the end of the *hadīth*. And a similar narration with Muslim (3236).

[28] Narrated by Al-Bukhārī (7289) and Muslim (2358) from the *hadīth* of Sa'd ibn Abī Waqqās (*radiAllāhu ʻanhu*).

[29] Narrated by Ahmad (993), Abū Dāwūd (4530) and An-Nasāī (6911, 6921). And the *hadīth* is *sahīh*.

So he said: *"The people of affliction all of them are innovators. And the people of desires all of them are innovators."*[30]

وقال –صلى الله عليه وسلم– : **كلاب النار أهل البدع** .

30. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The dogs of Hellfire are the people of innovation."***[31]

وقال –صلى الله عليه وسلم–: **من وقر صاحب بدعة فقد أعان على هدم الإسلام** .

31. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever respects (or admires or praises) an innovator has helped in the destruction of Islām."***[32]

وقال ابن مسعود – رضي الله تعالى عنه – : خط لنا رسول الله –صلى الله عليه وسلم– يوما خطا فقال: **هذا سبيل الله**، ثم خط خطوطا عن يمين الخط ويساره وقال: **هذه سُبل، على كل سبيل منه شيطان يدعوه**، ثم تلا:

32. And Ibn Mas'ūd (*radiAllāhu 'anhu*) said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) one day drew a line for us. Then he said: ***"This is the way of Allāh."*** Then he drew some lines to the right

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[30] "Dhamm Al-Kalām" (1357). And Abū Dāwūd narrated in "Al-Marāsīl" (535) from Al-Hasan Al-Basrī, from the Prophet (*sallAllāhu 'alayhi wa sallam*) a similar *hadīth*. And in it there is: They said: *"And what has happened, O Messenger of Allāh?"* He said: ***"An innovation without a Sunnah. Mutilation without any limit. Booty (taken) without right."***

[31] The established regarding this *hadīth* is the wording: ***"The Khawārij are the dogs of Hellfire."*** This hadīth was narrated by Ahmad (22208, 22151, 19415), At-Tirmidhī (3000), Ibn Abī 'Āsim (936) and 'Abdullāh in "As-Sunnah" (1494). At-Tirmidhī said: *"Hadīth hasan."* And Al-Hākim (2/149-150) declared it *sahīh*.

[32] Narrated by At-Tabarānī in "Al-Mu'jam Al-Awsat" (6772), Ibn 'Adī in "Al-Kāmil" (116, 118) and Al-Ājurrī in "Ash-Sharī'ah" (2262) from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*). And it was also narrated from the *ahādīth* of Mu'ādh, 'Abdullāh ibn Bisr, Abū Sa'īd Al-Khudrī and Ibn 'Abbās (*radiAllāhu 'anhum*). And the scholars had a difference of opinion regarding it being correct due to its many ways, just as I clarified this in the commentary upon the book "Ar-Radd 'alā Al-Mubtadi'ah" (13).

and left of the line. And he said: ***"And these are the (other) ways. Upon each way there is a shaytān who invites to it."*** Then he recited:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

"And that this is My Straight Path so follow it. And do not follow the ways, so you will become disunited from His way."
(Al-An'ām 6:153)

يعني الخطوط التي عن يمينه ويساره .

Meaning: the lines which are to its right and left.[33]

وقالت عائشة – رضي الله تعالى عنها وأرضاها –: تلا رسول الله –صلى الله عليه وسلم–:

33. And 'Āishah (*radiAllāhu 'anhā wa ardaāhā*) said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) recited:

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ﴾

"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, while others are unclear. As for those who have deviation in their hearts, then they follow that of it which in unclear seeking *fitnah* and seeking its hidden meanings." (Ālu 'Imrān 3:7)

قالت: سمعت رسول الله –صلى الله عليه وسلم– يقول: **إذا رأيتم الذين يجادلون فيه، فهم الذين عنى الله فاحذروهم**.

[33] Narrated by Ahmad (4142), Ibn Abī 'Āsim in "As-Sunnah" (18), Al-Marwazī in "As-Sunnah" (4 and 5). And the *hadīth* has witnesses from the *hadīth* of Ibn 'Abbās and Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*). The *hadīth* was declared *sahīh* by Ibn Hibbān (6 and 7), Al-Hakim (2/318) and Adh-Dhahabī agreed with him.

She said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"When you see those who dispute regarding it, then they are those whom Allāh meant. So be aware against them."***[34]

وقال –صلى الله عليه وسلم–: **ما ضل قوم بعد هدى كانوا عليه، إلا أوتوا الجدل**، ثم قرأ:

34. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"No people went astray after a guidance which they were upon, except due to engaging in disputes."*** Then he recited:

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴾

"They only presented that example to you to dispute. Rather, they are a quarrelsome people." (Az-Zukhruf 43:58)[35]

وقال –صلى الله عليه وسلم–: **المتمسك بسنتي عند فساد أمتي له أجر خمسين شهيدا** .

35. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The one who adheres to my Sunnah when my Ummah becomes corrupt will have the reward of fifty martyrs."***[36]

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[34] Narrated by Al-Bukhārī (4547) and Muslim (6869).
And in "Al-Ibānah" (586) Ayyūb said: *"I do not know anyone from the people of desires, except that he argues with the unclear."*

[35] Narrated by Ahmad (22164, 22304), At-Tirmidhī (2630) and Ibn Mājah (48). And it was declared *sahīh* by At-Tirmidhī and Al-Hākim (2/448) and Adh-Dhahabī agreed with him.

[36] Narrated by Ibn Battah in "Al-Ibanah Al-Kubrā" (328) from the *hadīth* of Shurayh ibn Yahyā ibn 'Umar. And it is *mursal*. And among what testifies to the meaning of this *hadīth* is what was narrated by Abū Dāwūd (4341), At-Tirmidhī (3054) and Ibn Mājah (4014) from the *hadīth* of Abū Tha'labah Al-Khushanī (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"…Upon you are days of patience. Patience during them will be like holding on to hot coal. The one who perform deeds during them will have the reward of fifty men who performs the same deeds as him."*** He said: *"O Messenger of Allāh. The reward of fifty of them?"* He said: ***"The reward of fifty of you."***
At-Tirmidhī said: *"Hadīth hasan gharīb."* And Ibn Hibbān declared it *sahīh*.

وقال –صلى الله عليه وسلم–: **المتمسك بدينه عند فساد الناس كالقابض على الجمر.**

36. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The one who adheres to his religion when the people become corrupt, he is like the one holding on to hot coal."***[37]

وقال –صلى الله عليه وسلم–: **المتمسك بدينه في الهرج كالمهاجر إلي.**

37. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The one who adheres to his religion during haraj***[38] ***is like the one who emigrates to me."***[39]

وقال –صلى الله عليه وسلم–: **بدأ الإسلام غريبا، وسيعود غريبا كما بدأ، فطوبى للغرباء.** قالوا: يا رسول الله من الغرباء؟ قال: **الذين إذا فسد الناس صلحوا.**

38. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Islām began as something strange and it will return to being something strange. So tūbā for the strangers."***

They said: "*O Messenger of Allāh, who are the strangers?"*

He said: ***"Those who are righteous when the people become corrupt."***[40]

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[37] Narrated by At-Tirmidhī (2260) who said: *"This hadīth is gharīb from this way."* But the *hadīth* has witnesses that lifts it to the degree of *hasan*.

[38] With Al-Bukhārī (84): It was said: *"O Messenger of Allāh, what is haraj?"* So he did like this with his hand and turned it as if he meant killing.

[39] Ibn Battah narrated in "Al-Ibānah" (817) from the *hadīth* of Ma'qal ibn Yasār (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Worship during haraj is like the emigration to me."***
And the *hadīth* with this wording was narrated by Muslim (7510).

[40] Narrated by Abū Ya'lā in his "Musnad (756), At-Tabarānī in "Al-Awsat" (290), Al-Ājurrī in "Al-Ghurabā" (1) and Ad-Dānī in "As-Sunan Al-Wāridah fī Al-Fitan" (288).
And Muslim (289) narrated from Abū Hurayrah (*radiAllāhu 'anhu*) without his words: ***"Those who are righteous when the people become corrupt."***

وقال –صلى الله عليه وسلم–: **الله الله في أصحابي، لا تتخذوهم غرضا بعدي، فمن أحبهم فبحبي أحبهم، ومن أبغضهم فببغضي أبغضهم، ومن آذاهم فقد آذاني، ومن أذاني فقد آذى الله، ومن آذى الله فيوشك الله أن يأخذه .**

39. And [the Messenger of Allah] (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh Allāh, regarding my companions. Do not take them as a thing (you dispose of) after me. Whoever loves them, he has loved them due to loving me. And whoever hates them, he has hated them due to hating me. And whoever harm them has harmed me. And whoever harms me he has harmed Allāh. And whoever harms Allāh then He is just about to take him."***[41]

وقال –صلى الله عليه وسلم–: **لا تسبوا أصحابي، فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهبا ما بلغ مُد أحدهم ولا نصيفه.**

40. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Do not swear at my companions. Because, by the One in whose Hand my soul is in, if any of you spent an amount of gold at the size of (the mountain of) Uhud, then this would not be equal to the mudd***[42] ***of any of them, and not even the half of it."***[43]

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[41] Narrated by Ahmad (16803, 20549) and At-Tirmidhī (3862) from 'Abdullāh ibn Mughaffal (*radiAllāhu 'anhu*). At-Tirmidhī said: *"This hadīth is gharīb. We do not know it, except from this way."*

[42] *Mudd*: A measuring unit.

[43] Narrated by Al-Bukhārī (3673) and Muslim (6580) from the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*).

وقال معاذ: قال لي النبي –صلى الله عليه وسلم–: **يا معاذ، أطع كل أمير، وصَلِّ خلف كل إمام، ولا تسبن أحدا من أصحابي.**

41. And Mu'ādh (*radiAllāhu 'anhu*) said: The Prophet (*sallAllāhu 'alayhi wa sallam)* said to me: ***"O Mu'ādh. Obey every leader, pray behind every imām, and never curse any of my companions."***[44]

ووضع رسول الله –صلى الله عليه وسلم– يده على لحية عمر بن الخطاب – رضي الله تعالى عنه – ثم قال: **يا عمر، إنا لله وإنا إليه راجعون.** قال عمر: قلت: نعم –بأبي وأمي يا رسول الله– إنا لله وإنا إليه راجعون، وما ذاك؟ قال : **إن جبريل أتاني آنفا، فقال: يا محمد، إنا لله وإنا إليه راجعون، إن أمتك مفتونة بعدك بقليل غير كثير، قلت: يا جبريل أفتنة ضلال؟ أم فتنة كفر ؟ قال: كلٌ سيكون. قلت : كيف يضلون أو يكفرون وأنا مخلِّف بين أظهرهم كتاب الله؟! قال: بكتاب الله يضلون، يتأوله كل قوم على ما يهوون، فيضلون به .**

42. And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) placed his hand upon the beard of 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) and said: ***"O 'Umar, verily to Allāh we belong and to Him we shall return."***

'Umar said: I said: *"Yes – may my father and mother be sacrificed for you, O Messenger of Allāh – verily to Allāh we belong and to Him we shall return. So what is this?"*

He said: ***"Verily Jibrīl ('alayhis-salām) came to me before. Then he said* [*to me*]*: 'O Muhammad, verily to Allāh we belong and to Him we shall return. Verily your Ummah will be afflicted only a little (time) after you and not much (time).'***

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[44] Narrated by 'Abdullah ibn Ahmad in "Zawāid Fadāil As-Sahābah" (9), Ibn 'Adī in "Al-Kāmil" (2/279) and Al-Bayhaqī in "Al-Kubra" (8/185) who said: *"And this (hadīth) is munqati' between Makhūl and Mu'ādh (radiAllāhu 'anhu)."*
But its meaning is correct and the author will narrate many correct *ahādīth* with this meaning.

I said: 'O Jibrīl, is it an affliction of misguidance or an affliction of kufr?'

He said: 'All of it will occur.'

I said: 'How will they go astray or commit kufr, when I have left them with the Book of Allāh?'

He said: 'By the Book of Allāh they will go astray. Every people will interpret it according to what they desire, and thus go astray by it.'"[45]

وقال الحسن : قال النبي –صلى الله عليه وسلم–: **مثل أصحابي مثل الملح في الطعام** ثم قال: "هيهات ذهب ملح القوم ".

43. And Al-Hasan [Al-Basrī] said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The example of my companions is like the example of salt in the food."***[46]

Then he said *"How impossible. The salt of the people has disappeared."*

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[45] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (311), Ibn Waddāh in "Al-Bida'" (279) and Al-Fasawī in "Ma'rifah At-Tārīkh" (2/308).
Al-Fasawī said about this hadīth: *"Muhammad ibn Hamir, he is humsī and not strong (in narration). And Maslamah ibn 'Alī dimashqī is weak in hadīth. And this 'Umar ibn Dharr, I don't think he is Al-Hamadhānī. For me he is an unknown old man. And this hadīth is not sahīh."*
As for the meaning of this *hadīth*, then it is correct and there are many narrations testifying to this.

[46] Narrated by 'Abdur-Razzāq (20377) and Ahmad in "Fadāil As-Sahābah" (16, 1730) and its *isnād* is *munqati'*.

ودخل –صلى الله عليه وسلم– المسجد، ومعه أبو بكر عن يمينه، وعمر عن يساره، وقال: **هكذا نبعث يوم القيامة، وهكذا ندخل الجنة .**

44. [He said]: And he (*sallAllāhu ʻalayhi wa sallam*) entered the *masjid* while Abū Bakr (*radiAllāhu ʻanhu*) was to his right and ʻUmar (*radiAllāhu ʻanhu*) was to his left. Then he said: ***"We will be resurrected like this on the Day of Resurrection. And we will enter Paradise like this."***[47]

وقال –صلى الله عليه وسلم–: **ما من نبي إلا وله وزيران من أهل السماء ووزيران من أهل الأرض، أما وزيراي من أهل السماء فجبريل وميكائيل، وأما وزيراي من أهل الأرض فأبو بكر وعمر**

45. And he [the Prophet] (*sallAllāhu ʻalayhi wa sallam*) said: ***"There is no prophet except that he has two ministers from the inhabitants of heaven, and two ministers from the inhabitants of earth. As for my two ministers from the inhabitants of the heaven: (then they are) Jibrīl and Mīkāīl. And as for my two ministers from the inhabitants of the earth: then (they are) Abū Bakr and ʻUmar."***[48]

[47] Narrated by At-Tirmidhī (3669), Ibn Abī ʻĀsim in "As-Sunnah" (1455), ʻAbdullāh in "Zawāid Fadāil As-Sahābah" (77) and Al-Ājurrī in "As-Sharī'ah" (1377) from the *hadīth* of Ibn ʻUmar (*radiAllāhu ʻanhu*). At-Tirmidhī said: *"Hadīth gharīb."* And Ad-Dāraqutnī declared it weak in "Gharāib Mālik" just as it says in "Mīzān Al-I'tidāl" (8/73).

[48] Narrated by At-Tirmidhī (3680), Ahmad in "Fadāil As-Sahābah" (105) and Al-Ājurrī in "Ash-Sharī'ah" (1326) from the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu ʻanhu*). At-Tirmidhī said: *"This hadīth is hasan gharīb."*

وقال –صلى الله عليه وسلم–: **لا تستقر محبة الأربعة إلا في قلب مؤمن تقي، أبي بكر وعمر وعثمان وعلي –رضي الله تعالى عنهم–.**

46. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The love of four (people) is only established in the heart of a pure believer: Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu ta'ālā 'anhum)."***[49]

وقال –صلى الله عليه وسلم– : **إن الله افترض عليكم حب أبي بكر وعمر وعثمان وعلي –رضي الله عنهم– كما افترض عليكم الصلاة والصيام والحج، فمن أبغض واحدا منهم أدخله الله النار.**

47. And he (*sallAllāhu 'alayhi wa sallam*) said: "***Allāh has verily obligated upon you to love: Abū Bakr, 'Umar, 'Uthmān and 'Alī, just as He has obligated the prayer,* [*the zakāh*]*, the fasting, the Hajj upon you. So whoever hates anyone of them, then Allāh will enter him into Hellfire."***[50]

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[49] Narrated by At-Tabarānī in "Musnad Ash-Shāmiyyīn" (2312) from the *hadīth* of Anas (*radiAllāhu 'anhu*), and its *isnād* is weak.
And it was narrated by 'Abd ibn Humayd in "Al-Muntkhab min Al-Musnad" (1465), Al-Ājurrī in "Ash-Sharī'ah" (1400), Al-Lālakāī (2332) and others, by way of 'Atā Al-Khurasānī, from Abū Hurayrah, from the Prophet (*sallAllāhu 'alayhi wa sallam*), and it is *munqati'*.

[50] A similar *hadīth* was narrated by Ibn 'Asākir in his "Tārīkh" (39/127) from Ibn 'Umar (*radiAllāhu 'anhu*). And in its *isnād* is: Ahmad ibn Nasr Adh-Dhirā'. He said in "Al-Mīzān" (1/308*): "He narrated rejected narrations which points to the fact that he is not trustworthy."* Ad-Dāraqutnī said: *"(He is) a dajjāl. His kunya is Abū Bakr."*

وقال –صلى الله عليه وسلم–: **من سب أصحابي فعليه لعنة الله ولعنة اللاعنين والملائكة والناس أجمعين .**

48. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever swears at my companions, then upon him is the curse of Allāh, the curse of cursers, the angels and all of people."***[51]

وقال –صلى الله عليه وسلم– : **لا تسبوا أصحابي، فإنه يجئ قوم في آخر الزمان يسبون أصحابي، فلا تصلُّوا عليهم، ولا تصلوا معهم، ولا تناكحوهم، ولا تجالسوهم، وإن مرضوا فلا تعودوهم .**

49. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Do not swear at my companions. Because there will verily come a people in the end times who will swear at my companions. So do not pray upon them, do not pray with them, do not marry them, do not sit with them and if they become sick then do not visit them."***[52]

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[51] Narrated by ʻAbdullāh in "Zawāid Fadāil As-Sahābah" (8), Ibn ʻAdī in "Al-Kāmil" (5/212), Al-Khallal in "As-Sunnah" (819) and Al-Ājurrī in "Ash-Sharīʻah" (2208) from the *hadīth* of Anas (*radiAllāhu ʻanhu*).
In its *isnād* is Abū Shaybah Al-Jawharī Yūsuf ibn Ibrāhīm. Al-Bukhārī said in "At-Tārīkh Al-Kabīr": *"He has some strange narrations."*
And Abū Hātim Ar-Rāzī said in "Al-Jarh wat-Taʻdīl" (9/218): *"Weak in hadīth (and) Rejected in hadīth. He has some strange narrations."*

[52] A similar *hadīth* was narrated by Al-Khallāl in "As-Sunnah" (769) and Al-Khatīb in "Al-Kifāyah" (103) from the *hadīth* of Anas (*radiAllāhu ʻanhu*). And its *isnād* is weak.

وقال ابن عباس – رضي الله عنهما –: لا تسبوا أصحاب محمد –صلى الله عليه وسلم– فإن الله قد أمرنا بالاستغفار لهم، وهو يعلم أن سيقتتلون.

50. Ibn ʻAbbās (*radiAllāhu ʻanhumā*) said: *"Do not swear at the companions of Muhammad (sallAllāhu ʻalayhi wa sallam). Because Allāh – ʻazza wa jalla – verily commanded to ask for forgiveness for them, while He knew that they will fight each other."*[53]

وقالت عائشة – رضي الله عنها – : أُمروا بالاستغفار لأصحاب محمد فسبوهم .

51. And ʻĀishah (*radiAllāhu ʻanhā*) said: *"They were commanded to ask for forgiveness for the companions of Muhammad (sallAllāhu ʻalayhi wa sallam), and instead they swore at them."*[54]

وقال أبو بكر – رضي الله عنه – : أي سماء تظلني؟ وأي أرض تقلني؟ إذا قلت في كتاب الله ما لا أعلم؟!.

52. And Abū Bakr As-Siddīq (*radiAllāhu ʻanhu*) said: *"Which heaven will shade me, and which earth will carry me, if I said about the Book of Allāh what I do not know?"*[55]

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[53] Narrated by Ahmad in "Al-Fadāil" (18), Al-Ājurrī in "Ash-Sharī'ah" (2192) and Al-Lālakāī (2339).
Ibn Taymiyyah said in "Minhāj As-Sunnah" (2/22): *"And Ibn Battah narrated with a sahīh isnād, from ʻAbdullāh ibn Ahmad who said: My father narrated to me (and said): Mu'āwiyah narrated to us (and said): Raja narrated to us, from Mujāhid, from Ibn ʻAbbās (radiAllāhu ʻanhu) who said: …"* And then he mentioned it.

[54] Narrated by Muslim (7642).

[55] Narrated by Sa'īd ibn Mansūr in his "Sunan" (39), Ibn Abī Shaybah (10156) and At-Tabarī in "At-Tafsīr" (1/35). And the different chains of narrations strengthen each other, as it is mentioned in "Al-Fath" (13/271).

وقال أبو بكر الصديق – رضي الله تعالى عنه – : السنة حبل الله المتين فمن تركها فقد قطع حبله من الله.

53. And Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) said: *"The Sunnah is the firm rope of Allāh. Whoever leaves it has cut of his rope from Allāh."*[56]

وقال عمر بن الخطاب –رضي الله عنه – : أصحاب الرأي أعداء السنن، أعيتهم الأحاديث أن يحفظوها، وتفلتت منهم فلم يعوها، وقالوا بالرأي، فضلوا وأضلوا.

54. And 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"The people of raī (opinion) are the enemies of the Sunan (pl. Sunnah). They were not able to memorize the ahādīth, and understanding them also slipped away from them. So they spoke with opinion (and not evidences), and they went astray and misled others."*[57]

وقال عمر –رضي الله عنه–: القرآن كلام الله –عز وجل– فلا تحرفوه إلى غيره .

55. And 'Umar (*radiAllāhu 'anhu*) said: *"The Qurān is the Words of Allāh 'azza wa jalla, so do not distort it to something else."*[58]

وقال عمر –رضي الله عنه–: إن الله –عز وجل– لم يأمر عباده إلا بما ينفعهم، ولم ينههم إلا عما يضرهم .

56. And 'Umar (*radiAllāhu 'anhu*) said: *"Verily, Allāh – azza wa jalla – did not command His slaves to anything but what benefits them. And He did not prohibit them from anything but what harms them."*

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[56] I did not find it anywhere.

[57] Narrated by Ad-Dāraqutnī in "As-Sunan" (4280), Al-Lālakāī (201) and Al-Harawī in "Dhamm Al-Kalām" (268).
Ibn Al-Qayyim said in "I'lām Al-Muwaqqi'īn" (1/55): *"And the chains of narrations from 'Umar (radiAllāhu 'anhu) are at highest level of correctness."*

[58] A similar narration was narrated by 'Abdullāh in "As-Sunnah" and Al-Ājurrī in "Ash-Sharī'ah" (190) with a *sahīh isnād*, and its wording is: *"The Qurān is the Words of Allāh so do not change it according to your opinions."*

وقال عثمان –رضي الله عنه–: الباطل فيما وافق النفس، وإن رأيت أن لله –عز وجل– فيه طاعة .

57. And ʻUthmān (*radiAllāhu ʻanhu*) said: *"The falsehood lies in what agrees with the nafs, even if you think that there is some obedience to Allāh – ʻazza wa jalla – in it."* [59]

وقال علي –رضي الله عنه– : الهوى يصد عن الحق .

58. And ʻAlī [ibn Abī Tālib] (*radiAllāhu ʻanhu*) said: *"The desire prevents from the truth."*[60]

وقال علي –كرم الله وجهه–: الهوى عند من خالف السنة حق، وإن ضربت فيه عنقه.

59. And ʻAlī, may Allāh honor his face, said: *"The desire is truth for the one who opposes the Sunnah, even if he is beheaded due to it."* [61]

وقال ابن عباس –رضي الله عنهما–: لا تضربوا كتاب الله بعضه ببعض.

60. And Ibn ʻAbbās (*radiAllāhu ʻanhu*) said: *"Do not use some of the Book of Allāh as an argument against another part (of it)."*[62]

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[59] And in "Futyā wa Jawābihā" (15) Al-Asmaʻī said: I heard a Bedouin say: *"If two issues are difficult for you and you do not know which one of them is closest to the guidance, then oppose the one of them which is closest to your desire. For verily, mistakes are often in following the desire."*
And soon there will come many narrations regarding the criticism of desires and the command of opposing them.

[60] Narrated by Ibn Al-Mubārak in "Az-Zuhd" (86), Ibn Abī Shaybah (35636) and Ahmad in "Fadāil As-Sahābah" (881). And its *isnād* is *sahīh*.

[61] I did not find it anywhere, but its meaning is correct.

[62] Narrated by Ibn Abī Shaybah in "Al-Musannaf" (30794) and Al-Khallāl in "As-Sunnah" (1953). And it has gone forth in number (13) from the Prophet (*sallAllāhu ʻalayhi wa sallam*).

وجلد عمر –رضي الله عنه– سبيغا التميمي في مساءلته من حروف القرآن. .

61. And ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) whipped Sabīgh At-Tamīmī when he was asking (too much) about some letters from the Qurān.[63]

وقال ابن مسعود –رضي الله عنه–: إذا سمعت الله –عز وجل– يقول كذا وكذا، فأصغ لها سمعك، فإنما هو خير تؤمر به أو شر تنهى عنه.

62. And Ibn Mas’ūd (*radiAllāhu ‘anhu*) said: *“When you hear that Allāh – azza wa jalla – says such and such, then listen to it closely. For it is verily something good that you are commanded to, or something evil that you are prohibited from.”*[64]

وقال ابن مسعود –رضي الله عنه–: القرآن كلام الله –عز وجل–، فمن قال فيه شيئا، فإنما يتقوله على الله –عز وجل–.

63. And Ibn Mas’ūd (*radiAllāhu ‘anhu*) said: *“The Qurān is the Word of Allāh ‘azza wa jalla. So whoever says anything (incorrect) about it, then he is verily fabricating lies against Allāh ‘azza wa jalla.”*[65]

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[63] This story was narrated by Ad-Dārimī (146, 150), Ibn Waddāh in “Al-Bida’” (159), Al-Ājurrī in “Ash-Sharī’ah” (179 and what comes after it) and Al-Lālakāī (1136).
And see the chains of narration of this story and its classification as *sahīh* in “Al-Isābah fi Tamyīz As-Sahābah” (3/459).

[64] Narrated by Sa’īd ibn Mansūr in his “Sunan” (50) and Ibn Al-Mubārak in “Az-Zuhd” (36). And its *isnād* is *munqati’*.

[65] Narrated in “Al-Juz Ath-Thānī ‘Ashar min Al-Mashīkhah Al-Baghdādiyyah” by Abū Tāhir As-Salafī, and its *isnād* is hasan.

وقال ابن عمر –رضي الله عنهما–: من ترك السنة كفر.

64. And Ibn ʻUmar (*radiAllāhu ʻanhumā*) said: *"Whoever leaves the Sunnah has committed kufr."* [66]

وقال عمر بن عبد العزيز: السنة إنما سنها من علم من جاء في خلافها من الذلل، ولهم كانوا على المنازعة والجدل أقدر منكم.

65. And ʻUmar ibn ʻAbdil-ʻAzīz said: *"The Sunnah was established by those who knew what came of mistakes that opposed it, and they were more capable than you of debating and disagreeing with them."*[67]

وقال رجل لابن عباس –رضي الله عنهما –: الحمد لله الذي جعل هوانا على هواكم، فقال ابن عباس: إن الله لم يجعل في هذه الأهواء شيئا من الخير، وإنما سمي هوى لأنه يهوي بصاحبه في النار.

66. And a man said to Ibn ʻAbbās (*radiAllāhu ʻanhumā*): *"All praise is due to Allāh for making our desires according to your desires."*

So Ibn ʻAbbās said: *"Verily, Allāh – ʻazza wa jalla – did not put any goodness in these desires. It was verily called desires, because it leads its companion to the fire."*[68]

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[66] Narrated by ʻAbdur-Razzāq (4381), ʻAbd ibn Humayd in "Al-Muntakhab" (830) and Al-Bazzār (5929), and their wording is: From Muwarriq Al-ʻAjlī who said: Ibn ʻUmar (*radiAllāhu ʻanhu*) was asked about the prayer during travel. So he said: *"It is two rak'ah after two rak'ah. Whoever opposes the Sunnah has committed kufr."* And on some of the words: *"Whoever leaves the Sunnah has committed kufr."*
Ibn Hajr said in "Al-Matālib Al-ʻĀliyah" (736): *"Its isnād is sahīh."*
And in "Al-Hilyah" (4/321) Ash-Sha'bī said: *"Verily, the one who interprets the Qurān with his opinion, he is verily narrating this from his Lord."*

[67] There is a similar narration in "Al-Ibānah Al-Kubrā" (175). And a longer version was narrated by Abū Dāwūd (1641), Al-Ājurrī in "Ash-Sharī'ah" (613) and Ibn Waddāh in "Al-Bida'" (74).

[68] I did not find it with this wording.

وقال الحسن، ومجاهد، وأبو العالية: إنما سمي هوى لأنه يهوي بصاحبه في النار.

67. And Al-Hasan, Mujāhid [ibn Jabr], Abū Al-'Āliyah [Ar-Riyāhī] said: *"It was verily called desires, because it leads its companion to the fire."*[69]

وقال الحسن: ما من داء أشد من هوى خالط قلبا.

68. And Al-Hasan said: *"There is no worse disease than desires that enter a heart."*[70]

وقال أبو قلابة: إياكم وأصحاب الخصومات، فإني لا آمن أن يغمسوكم في ضلالتهم، أو يلبسوا عليكم بعض ما تعرفون.

69. And Abū Qilābah said: *"Beware against the people of disputes. Because I do not feel safe from them submerging you in their misguidance, or that make some of what you already know unclear for you."*[71]

وكره عطاء وطاووس ومجاهد والشعبي وإبراهيم أن يفتوا في شيء من الخصومات، وقالوا: الخصومات محق الدين، وقالوا: ما خاصم ورع قط .

70. And 'Atā, Tāwūs, Mujāhid, Ash-Sha'bī and Ibrāhīm – *rahimahumullāh* – all hated to give *fatwā* in anything from the disputes.

And they said: *"The disputes erase the religion."*

He said: *"A God-fearing man never disputed."*

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[69] A similar narration was narrated from Ash-Sha'bī by Ad-Dārimī in his "Musnad" (409, 416), Al-Lālakāī (229) and others.

[70] Narated by 'Abdullah in his "Zawāid 'alā Az-Zuhd" (1491) and Al-Khallāl in "As-Sunnah" (1527).

[71] I mentioned its *takhrīj* in "Ar-Radd 'alā Al-Mubtadi'ah." (24).

وقال عمران بن الحصين: **الحياء من الإيمان،** فقال رجل عنده: في الحكمة مكتوب: إن من الحياء ضعفا، ومنه وقارا، فقال عمران: أحدثك عن رسول الله –صلى الله عليه وسلم– وتحدثني عن صحفك، لا أكلمك أبدا.

71. And ʻImrān ibn Al-Husayn (*radiAllāhu ʻanhu*) said: ***"Hayā (shyness) is from īmān."***

So a man with him said: *"In (or regarding) wisdom it is written: Verily some of shyness is weakness and some of it is dignity."*

So ʻImrān said: *"I narrate to you from the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam), and you narrate to me from your scrolls?! I will never speak to you again."*[72]

وذكر عند عمران بن حصين الحديث، فقال رجل من القوم: لو قرأتم سورة من كتاب الله كان أفضل من حديثكم، فقال عمران إنك لأحمق، أتجد الصلاة في كتاب الله مفسرة ؟! أتجد الزكاة في كتاب الله مفسرة؟! إن القرآن حكمة، وإن السنة فسرته.

72. And the *hadīth* (in general) was mentioned with ʻImrān ibn Husayn (*radiAllāhu ʻanhu*), so a man from the people said: *"If you recited from the Book of Allāh then this is better than your hadīth."*

So ʻImrān said: *"You are verily stupid. Do you find the prayer explained in detail in the Book of Allāh? Do you find the zakāh explained in detail in*

[72] Ibn Battah narrated this narration with a more complete wording in "Al-Ibānah Al-Kubrā" (103). And the *hadīth* was narrated by Al-Bukhārī (6117) and Muslim (66), and the wording of the *hadīth* of ʻImrān (*radiAllāhu ʻanhu*) is: ***"All of hayā is good."***
As for what the author mentioned of the *hadīth*: ***"Hayā (shyness) is from īmān"***, then this is the *hadīth* of Ibn ʻUmar (*radiAllāhu ʻanhu*). It was narrated by Al-Bukhārī (24) and Muslim (63). And it seems that what the author intended was the *hadīth*: ***"All of hayā is good."*** And Allāh knows best.

the Book of Allāh. He verily made the Qurān perfect, and the Sunnah explains it."[73]

وقال المقدام بن معدي كرب: حرم رسول الله –صلى الله عليه وسلم– يوم خيبر أشياء، فقال: **يوشك رجل على أريكته يأتيه مما أمرت أو نهيت فيقول: دعونا من هذا، ما ندري ما هذا، عليكم بكتاب الله فلأعرفن الرجل منكم.**

73. And Al-Miqdām ibn Ma'dī Karib (*radiAllāhu 'anhu*) said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) prohibited some things on the day of Khaybar and said: ***"Soon (a time will come where) a man will be lying on his sofa, and that which I have commanded and forbidden will come to him. So he will say: 'Free us from this. We do not know what this is. It is upon you (to follow) the Book of Allāh. Because I verily do not now any man among you.'"***

وقال رجل لابن عمر: أرأيت أرأيت فقال: اجعل أرأيت باليمن، إنما هي السنن.

74. And a man said to Ibn 'Umar (*radiAllāhu 'anhu*): *"What if? What if?"*

So he said: *"Leave 'what if' in Yemen. It is verily the Sunan."*[74]

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[73] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (72-74) with a more complete wording. And see "Ar-Radd 'ala Al-Mubtadi'ah" (5).
Al-Barbahārī said in "Sharh As-Sunnah": *"If you hear about a man whom you come to with the narrations but he does not want it, and he wants the Qurān (instead), then do not doubt that the man possesses zandaqah, so get up from him and leave him."*

[74] Narrated by Al-Bukhārī (1611) and its wording is: That a man asked Ibn 'Umar (*radiAllāhu 'anhu*) about touching the Black Stone. So he said: *"I saw the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) touch it and kiss it."* He said: *"What if I am caught in a crowd? What if someone overpowers me?"* He said: *"Leave 'what if' in Yemen."*

وقال الشعبي: ما قضيت لي رأيا قط.

75. And Ash Sha'bī said: *"I have never judged with my own opinion."*[75]

وقال قتادة: لم أفت برأيي منذ ثلاثين سنة.

76. And Qatādah said: *"For thirty years I never gave fatwā with my opinion."*[76]

وقال الحسن: شرار عباد الله الذين يتبعون شرار المسائل؛ ليعموا بها عباد الله.

77. And Al-Hasan said: *"The worst slaves of Allāh of those who follow the worst issues, by which they make the slaves of Allāh blind."*[77]

وقال ميمون بن مهران في قوله –عز وجل– :

78. And Maymūn ibn Mihrān said regarding His – *azza wa jalla* – Words:

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

"And if you disagree in anything, then refer it back to Allāh and the Messenger." (An-Nisā 4:59)

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[75] In "At-Tabaqāt Al-Kubrā" (6/250) Muhammad ibn Juhādah said: Verily, 'Āmir Ash-Sha'bī was asked about something, but he did not have anything (i.e. evidences) regarding it. So it was said to him: *"Say your opinion."* He said: *"And what can you do with my opinion?! Urinate on my opinion."*

[76] "Al-Ja'diyyāt" (1058) and "At-Tabaqāt Al-Kubrā" by Ibn Sa'd (7/229).

[77] "Al-Ibanah Al-Kubrā" (324, 325), "Musnad Ad-Dārimī" (106), Dhamm Al-Kalām (539) and "Jāmi' Al-'Ulūm wa Fadlihi" (2084), and its wording is: *"By which they overburden the slaves of Allāh."*

قال الرد إلى الله كتابه، والرد إلى الرسول، إذا قبض إلى سنته.

He said: *"Referring to Allāh is (referring) to His Book. And referring back to the Messenger after his death is (referring) to his Sunnah."*[78]

وقال عكرمة:

79. And 'Ikrimah said:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴾

"Obey Allāh and obey His Messenger and those among you in authority." (An-Nisā 4:59)

قال: أبو بكر وعمر -رضي الله عنهما-.

He said: *"Abū Bakr and 'Umar (radiAllāhu 'anhumā)."*[79]

وقال يحيى بن أبي كثير: السنة قاضية على كتاب الله، وليس الكتاب قاضيا على السنة.

80. And Yahyā ibn Abī Kathīr said: *"The Sunnah judges over the Book of Allāh, and it is not the Book of Allāh that judges over the Sunnah."*[80]

وقال حسان بن عطية: كان جبريل -عليه السلام- ينزل على رسول الله -صلى الله عليه وسلم- بالسنة، كما ينزل عليه بالقرآن، ويعلمه إياها، كما يعلمه القرآن.

81. And Hassān ibn 'Atiyyah said: *"Jibrīl ('alayhis-salām) used to come down to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) with the*

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[78] "Al-Ibānah Al-Kubrā" (62, 63, 92), "Tafsīr At-Tabarī" (5/151) and Al-Lālakāī (76).

[79] "Al-Ibānah Al-Kubrā" (61), "Tafsīr At-Tabarī" (5/149) and "Tafsīr Ibn Abī Hātim" (5573).

[80] "Al-Ibānah Al-Kubrā" (95, 96), Ad-Dārimī (607) and "Dhamm Al-Kalām" (221). Ibn Qutaybah said in "Tawīl Mukhtalif Al-Hadīth" (p. 199): *"What he meant is that it clarifies the Book and informs about what Allāh wanted in it."*

Sunnah, just as he came down with the Qurān, and teach it to him just as he taught him the Qurān."[81]

وقال سعيد بن جبير في قوله –عز وجل– :

82. And Sa'īd ibn Jubayr said regarding His – *'azza wa jalla* – Words:

﴿ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴾

"And perform good deeds, and then remains upon guidance (until death)**."** (Tā-Hā 20:82)

قال: لزوم السنة والجماعة.

He said: *"Adhering to the Sunnah and Jamā'ah."*[82]

حدثنا عبيد الله، قال: أنبأنا أبو علي اسماعيل بن محمد الصفار، قال: أنبأنا أحمد بن منصور الرمادي، قال: أنبأنا عبد الرزاق، قال: أنبأنا معمر، عن قتادة، في قوله تعالى:

83. 'Ubaydullāh narrated to us and said: Abū 'Alī Ismā'īl ibn Muhammad As-Saffār narrated to us and said: Ahmad ibn Mansūr Ar-Ramādī narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Qatādah regarding His – the Exalted – Words:

﴿ وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ﴾

"And remember what is recited in your homes of the verses of Allāh and the Wisdom." (Al-Ahzāb 33:34)

[81] Narrated by Ad-Dārimī (608), Abū Dāwūd in "Al-Marāsīl" (536) and Al-Marwazī in "As-Sunnah" and Al-Lālakāī (99). And its *isnād* is *sahīh* as it is stated in "Al-Fath" (13/291). Hassān ibn 'Atiyyah (d. 120) is from the *tābi'ūn*.
[82] "Al-Ibānah Al-Kubrā" (98, 230) and Al-Lālakāī (72).

قال: القرآن والسنة.

He said: *"The Qurān and the Sunnah."*[83]

قال: حدثنا أبو عبد الله أحمد بن علي بن علاء بن الجوزجاني، قال: أنبأنا عبد الوهاب الوراق الشيخ الصالح، قال: أنبأنا أبو معاوية، عن الأعمش، عن مجاهد قال: أفضل السعادة حسن الرأي، يعني: السنة.

84. He said: Abū 'Abdillāh Ahmad ibn 'Alī ibn 'Ala Al-Jūzjānī narrated to us and said: 'Abdul-Wahhāb Al-Warrāq – the righteous *shaykh* – narrate to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from Mujāhid who said: *"The best (type) of worship is the good opinion."* Meaning: the *Sunnah*.[84]

وقال إسحاق بن عيسى: سمعت مالك بن أنس يعيب الجدال في الدين ويقول: كلما جاءنا رجل هو أجدل من رجل، أردنا أن نترك ما جاء به جبريل إلى النبي -صلى الله عليه وسلم-.

85. And Ishāq ibn 'Īsā said: I heard Mālik ibn Anas criticize disputing in the relgion. And he said: *"Every time a man comes to us who is better in disputing than another man, he wants us to leave what Jibrīl ('alayhis-salām) came with to the Prophet (sallAllāhu 'alayhi wa sallam)."*[85]

[83] "Al-Ibānah Al-Kubrā" (93, 221), Abdur-Razzāq in "At-Tafsīr" (3/116) and Al-Bukhārī (6/117) in his commentary.
[84] "Al-Ibānah Al-Kubrā" (235) and Ibn Abī Shaybah in "Al-Īmān" (52).
[85] Narrated by Ahmad in "Al-'Ilal wa Marifah Ar-Rijāl" (1585) and Al-Lālakāī (293).

وقال ابن سيرين: ما أخذ رجل بدعة، فراجع سنة.

86. And Ibn Sīrīn said: *"A man does not take an innovation (as his beliefs) and then returns to* [*the*] *Sunnah."*[86]

وقال عامر بن عبد الله : ما ابتدع رجل بدعة، إلا أتى غدا بما كان ينكره اليوم .

87. And ʻĀmir ibn ʻAbdillāh said: *"A man does not innovate an innovation, except that he comes the day after with what he rejects today."*[87]

وقال ابن عون: إذا غلب الهوى على القلب استحسن الرجل ما كان يستقبحه.

88. And Ibn ʻAwn said: *"If the desires overpowers the heart, then a man considers as good what he used to consider as abhorrent."*[88]

وقال الفضيل: لا يزال العبد مستورا؛ حتى يرى قبيحه حسنا.

89. And Al-Fudayl said: *"A slave will remain covered over, until he sees his ugly sides as something good (which is when he will be exposed)."*

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[86] Ad-Dārimī in "Al-Musnad" (214).
And in "Al-Ibānah" (2450) Al-Fadl ibn Ziyād said: I said to Abū ʻAbdillāh [Ahmad ibn Hanbal]: *"Verily, it has reached me about Ash-Sharrāk that the repented and returned (to the truth)."* He said: *"He has lied. These do not repent. Just as Ayyūb said: If one of them exits, he does not return to it again."*

[87] And in "Al-Ibānah Al-Kubrā" (600, 601) Ibrāhīm said: "*They used to hate inconsistency in the religion."*

[88] Al-Hākim narrated in "Al-Mustadrak" (4/4/514) from Hudhayfah (*radiAllāhu ʻanhu*) who said: *"If one of you would like to know whether or not fitnah has befallen him? Then let him look: If he now considers halāl what he used to consider as harām, then fitnah has befallen him. And if he now considers harām what he used to consider as halāl, then it has verily befallen him."* Al-Hākim said: *"The isnād is sahīh according to the two shaykhs."*

وقال أبو العالية: آيتان في كتاب الله ما أشدهما على الذين يجادلون في القرآن:

90. And Abū Al-ʻĀliyah said: *"Two verses in the Book of Allāh that are so severe for those who dispute regarding the Qurān:*

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا ﴾

"No-one disputes regarding the verses of Allāh, except those who disbelieve." (Ghāfir 40:4)

﴿ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴾

"And verily, those who disagree regarding the Book of Allāh, are verily far away in opposition." (Al-Baqarah 2:176)*"*[89]

وقال أرطأة بن المنذر: لأن يكون ابني فاسقا من الفساق، أحب إلي من أن يكون صاحب هوى.

91. And Artaah ibn Al-Mundhir said: *"That my son is a fāsiq (rebellious sinner) from the fussāq, is more beloved to me that him being a follower of desires."*[90]

وقال أبو إسحاق الفزاري: لأنْ أجلس إلى النصارى في بِيَعِهم أَحبُّ إليّ من الجلوس في حلقة يتخاصم فيها الناس في دينهم .

92. And Abū Ishāq Al-Fazārī said: *"Sitting with the Christians in their churches, is more beloved to me than sitting in a gathering in which the people are disputing regarding their religion."*

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[89] "Al-Ibānah Al-Kubrā" (565, 566) and Ibn Al-Bannā in "Ar-Radd ʻalā Al-Mubtadiʻah" (25).

[90] "Dhamm Al-Kalām" by Al-Harawī (929) and "Mukhtasar Al-Hujjah fī Bayān Al-Mahajjah" (301).

وقال سعيد بن جبير: لأن يصحب ابني فاسقا شاطرا سُنِّيًا أحب إلي من أن يصحب عابدا مبتدعا.

93. And Sa'īd ibn Jubayr said: *"That my son accompanies a slick fāsiq who is a Sunnī, is more beloved to me that him accompanying a worshipping innovator."*

وقيل لمالك بن مغول: رأينا ابنك يلعب بالطيور، فقال: حبذا إن شغلته عن صحبة مبتدع .

94. And it was said to Mālik ibn Mighwal: *"We saw your son playing with the birds."*

So he said: *"How excellent! If this keeps him busy from accompanying an innovator."*

وقال ابن شوذب: من نعمة الله على الشاب والأعجمي إذا تنسكا أن يوفقا لصاحب سُنَّة يحملهما عليها؛ لأن الشاب والأعجمي يأخذ فيهما ما سبق إليهما.

95. And Ibn Shawdhab said: *"From the blessing of Allāh upon the young boy and the foreigner if they dedicate themselves to worship is, that they are granted (by Allāh) a follower of Sunnah who will teach them. Because the young boy and the foreigner are influenced by whatever reaches them first."*[91]

وقال عمرو بن قيس الملائي: إذا رأيت الشاب أول ما ينشأ مع أهل السنة والجماعة فارْجُه، وإذا رأيته مع أهل البدع فايأس منه؛ فإن الشاب على أول نشوئه.

96. And 'Amr ibn Qays Al-Mulāī said: *"If you see a young boy when he is growing up with the people of Sunnah and Jamā'ah, then hope (good) for him. And if you see him with the people of innovation then despair of him. For verily, the young boy is upon the first he grew up upon."*[92]

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[91] "Al-Ibānah Al-Kubrā" (47, 542), Al-Lālakāī (31) and "Ar-Radd 'alā Al-Mubtadi'ah" (47).

[92] "Al-Ibānah Al-Kubrā" (47, 542) and "Ar-Radd 'alā Al-Mubtadi'ah" (47).

وقال عمرو بن قيس : إن الشاب لينشأ، فإن آثر أن يجالس أهل العلم كاد يسلم، وإن مال إلى غيرهم كاد يعطب.

97. And ‘Amr ibn Qays said: *“Verily, the young boy grows up. Then if he prefers to the people of knowledge then, he is about to become safe. But if he leans towards others than them, then he is about to be destroyed.”*[93]

وقال حماد بن زيد: قال لي يونس : يا حماد، إني لأرى الشاب على كل حالة مُنكَرة فلا أيأس من خيره، حتى أراه يصاحب صاحب بدعة فعندها أعلم أنه قد عَطُب .

98. And Hammād ibn Zayd said: Yūnus said to me: *“O Hammād, I verily see a young boy in all sorts of evil situations (of sins and disobedience), but I do not lose hope in his goodness. Until I see him accompany an innovator. At that point I know that he is destroyed.”*[94]

وقال الحسن: ما ازداد صاحب بدعة عبادة إلا ازداد من الله بعدا.

99. And Al-Hasan said: *“No innovator increases in worship, except that he increases in farness from Allāh the Exalted.”*[95]

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[93] Ibn Battah narrated it in “Al-Ibānah Al-Kubrā” (47, 543) and said: *“So look at – may Allāh have mercy upon you – who you accompany and who you sit with. And know that every person is with his associate, and everyone with his companion.”*

[94] “Ar-Radd ‘alā Al-Mubtadi’ah” (49) by Ibn Al-Bannā.

[95] “Al-Bida’” by Ibn Waddāh (66) and “Dhamm Al-Kalām” by Al-Harawī (477). And a similar narration was narrated by Ibn Al-Waddāh (67) and in “Al-Hilyah” (3/9) from Ayyūb As-Sikhtiyānī.
And in number (129) the conveyance will come of the agreement of the *Salaf* regarding the fact that no deed is accepted from the innovator.

وقال ابن عون: المجتهد في العبادة مع الهوى يتصل جهده بعذاب الآخرة .

100. And Ibn ʻAwn said: *"The one who strives in worship along with desires (i.e. innovation), then his striving connects with the punishment in ākhirah."*[96]

وقال الأوزاعي: قال إبليس لأوليائه: مِن أين تأتون بني آدم؟ فقالوا: من كل باب، قال: فهل تأتونهم من قِبل الاستغفار؟ قالوا: إن ذلك شيء لا نطيقه إنهم لمقِرُّون بالتوحيد، قال: لآتينهم من باب لا يستغفرون الله منه، قال: نبُث فيهم الأهواء والبدع.

101. And Al-Awzāʻī said: Iblīs said to his allies: *"From where do you come to the sons of Ādam?"*

So they said: *"*[*We come to them*] *from everywhere."*

He said: *"Do you come to them from the aspect of asking for forgiveness?"*

They said: *"Verily, this is something we cannot bear. They verily acknowledge the Tawhīd."*

He said: *"I will verily come to them from a door which they do not ask Allāh for forgiveness in."*

He said: *"So spread desires and innovations among them."*[97]

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[96] Just as Allāh – the Exalted – says:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝١٠٣ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

"Say: 'Shall we inform you about the biggest losers with regards to their deeds? (They are) **those whose efforts in this life were wasted while they were thinking that they were doing good.'"** (Al-Kahf 18:103-104)

[97] Narrated by Ad-Dārimī (316, 236), Al-Lālakāī (236, 237) and in "Dhamm Al-Kalām" (955). And Al-Lālakāī (238) and Al-Harawī in "Dhamm Al-Kalām" (928) narrated that Sufyān Ath-Thawrī said: *"Innovation is more beloved to Iblīs than sins. One repents from sins, but innovations are not repented from."*

وقال سعيد بن عنبسة: ما ابتدع رجل بدعة إلا غُلَّ صدره على المسلمين، واختُلِجَت منه الأمانة.

102. And Sa'īd ibn 'Anbasah said: *"A man does not innovate an innovation, except that his chest is filled with hatred against the Muslims, and his trustworthiness is taken away from him."*[98]

وقال الأوزاعي: ما ابتدع رجل بدعة إلا سُلب وَرَعُه.

103. And Al-Awzā'ī said: *"A man does not innovate an innovation, except that his fear (of Allāh) is taken away from him."*[99]

وقال الحسن ما ابتدع رجل بدعة إلا تبرأ الإيمان منه .

104. And Al-Hasan said: *"A man does not innovate an innovation, except that the īmān disassociates from him."*[100]

قال ابن عون: ما ابتدع رجل بدعة إلا أخذ الله منه الحياء وركب فيه الجفاء .

105. And Ibn 'Awn said: *"A man does not innovate an innovation, except that Allāh takes shyness away from him, and installs harshness in him."*

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[98] "Dhamm Al-Kalām" (933), "Al-Hujjah fī Bayān Al-Mahajjah" (1/330) and "Tārīkh Dimashq" (13/47).

[99] "Dhamm Al-Kalām" (933) and "Tārīkh Dimashq" (13/47).

[100] The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The fornicator does not fornicate while he is a believer…"*** Until the end of the *hadīth*.
I said: If this is the punishment for the fornicator and the one who drinks alcohol and other sins, then the innovator is even worse than these in sin, just as this has gone forth in number (101).

وقال عثمان بن حاضر الأزدي: دخلتُ على ابن عباس، فقلت: أوصني، فقال: عليك بالاستقامة، اتبع ولا تبتدع.

106. And ‘Uthmān ibn Hādir Al-Azdī said: I entered upon Ibn ‘Abbās (*radiAllāhu ‘anhu*) and said to him: *“Advise me.”* So he said: *“It is upon you to remain steadfast (upon the truth). Follow and do not innovate.”*

وقال ابن مسعود: اتبعوا ولا تبتدعوا، فقد كُفِيتم؛ فإن كل محدثة بدعة، وكل بدعة ضلالة.

107. And Ibn Mas’ūd (*radiAllāhu ‘anhu*) said: *“Follow and do not innovate, for you have verily been given sufficient. Because every newly invented matter is an innovation, and every innovation is misguidance.”*[101]

وقال طلحة بن مصرف: لا تُحَدِّث بكل ما سمعت إلا أن يكون الذي حدثكم على السُّنة .

108. And Talhah ibn Musarrif said: *“Do not speak of everything that you hear, except if the one who narrated to you is upon the Sunnah.”*[102]

وقال أبو إدريس الخولاني: لأن أرى في المسجد نارا تضطرم أَحَبُّ إليَّ من أن أرى فيه بدعة لا تُغَيَّر.

109. And Abū Idrīs Al-Khawlānī said: *“To see a fire spreading in the masjid is more beloved to me than seeing an innovation in it which is not changed.”*[103]

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[101] “Al-Ibānah Al-Kubrā” (175) and it is *sahīh*. I verily mentioned its *takhrīj* in my commentary upon “Ar-Radd ‘alā Al-Mubtadi’ah” (8).

[102] Muslim narrated in his introduction to his “Sahīh” from Muhammad ibn Sīrīn who said: *“Verily, this knowledge is religion. So look after whom you take your religion from.”*

[103] “Al-Ibānah Al-Kubrā” (625), “Al-Bida’” by Ibn Waddāh (87) and “As-Sunnah” by Al-Marwazī (88).

وقال عطاء: ما يكاد الله يأذن لصاحب بدعة بتوبة.

110. And ʻAtā said: *"Allāh barely allows for the innovator to repent."*[104]

وقال ابن عباس : من أَقَرَّ باسم من هذه الأسماء المحدثة فقد خلع رِبْقَةَ الإسلام من عنقه.

111. And Ibn ʼAbbas (*radiAllahu ʼanhu*) said: *"Whoever acknowledges any name among the newly invented names, then he has verily taken the loop of Islām of his neck."*[105]

وقال ميمون بن مهران: إياكم وكل اسم يسمى بغير الإسلام.

112. And Maymūn ibn Mihrān said: "*Beware against (a manhaj with) any name that is named with something other than Islām."*[106]

وقال مالك بن أنس : لم يكن من هذه الأهواء على عهد النبي –صلى الله عليه وسلم– ولا أبي بكر ولا عمر ولا عثمان. .

113. And Mālik ibn Anas said: *"There were none of these desires in the time of the Prophet (sallAllāhu ʻalayhi wa sallam), nor Abū Bakr, ʻUmar or ʻUthmān."*[107]

وقال مالك بن مِغْوَل: إذا تسمى الرجل بغير الإسلام والسنة فألحقه بأي دين شئت .

114. And Mālik ibn Mighwal said: *"I a man names himself with something else than Islām and the Sunnah, then associate him with any religion you want."*

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[104] "Al-Hilyah" (5/198), "Dhamm Al-Kalām" (794) and Al-Lālakāī (283) from ʻAtā Al-Khurasānī.
[105] "Al-Ibānah Al-Kubrā" (245, 299) and "Dhamm Al-Kalām" (731).
[106] "Al-Ibānah Al-Kubrā" (223, 247, 300) and "Al-Hilyah" (4/92).
[107] "Al-Qadar" by Al-Firyābī (387) and "Dhamm Al-Kalām" (878).

وقال عطاء: إن فيما أنزل الله -تبارك وتعالى- على موسى -عليه السلام-: لا تجالس أهل الأهواء، فيحدثوا في قلبك ما لم يكن.

115. And ʻAtā said: *"Verily, in that which Allāh – tabāraka wa ta'ālā – revealed to Mūsā (ʻalayhis-salām) there is: Do not sit with the people of desires or else they will introduce to your heart what was not there (before)."*[108]

وقال أبو قِلابة: ما ابتدع قوم بدعة إلا استحلوا فيها السيف.

116. And Abū Qilābah said: *"No people innovated an innovation, except that they allowed the sword (against the Muslims) in it."*[109]

وقال أبو قلابة :

117. And Abū Qilābah said:

﴿ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴾

"Verily, those who took the calf (for worship)**, anger from their Lord will afflict them and humiliation in the worldly life. Thus we recompense those who fabricate lies."** (Al-A'rāf 7:152)

[108] "Al-Ibānah Al-Kubrā" (393) and "Dhamm Al-Kalām" (795).
And in "Al-Ibānah Al-Kubrā" (425) Mufaddal ibn Muhalhal said: *"If the innovator when you sit with him would speak about his innovation, you would be aware against him and flee from him. But he narrates the ahādīth of the Sunnah to you in the beginning of the gathering, and then after that he introduces his innovation to you. Then perhaps it clings to your heart, and then when should it leave from your heart?"*
[109] Ad-Dārimī in "Al-Musnad" (100), "Tafsīr ʻAbdir-Razzāq" (18660) and "Al-Qadar" by Al-Firyābī (368).

قال أبو قلابة: فهي جزاء كل مفترٍ إلى يوم القيامة.

Abū Qilābah said: *"And this is the recompense for every fabricator of lies until the Day of Resurrection."*[110]

وقال أبو قلابة: إن أهل الأهواء أهل ضلالة ولا أرى مصيرهم إلا إلى النار، فجربهم فليس أحدا منهم ينتحل رأيا أو قال قولا فيتناهى دون السيف، وإن النفاق كان ضروبا ثم تلا:

118. And Abū Qilabah said: *"Verily, the people of desires are the people of misguidance, and I do not consider their final abode to be anywhere but Hellfire. Try them. There is none of them who ascribes to an opinion – or he said: a saying – that ends up with anything other than the sword. And verily, nifāq is of different types."* Then he recited:

﴿ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ ﴾

"And some of them made a promise to Allāh." (At-Tawbah 9:75)

﴿ وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ ﴾

"And some of them accuse you regarding (the distribution of) **the alms."** (At-Tawbah 9:58)

﴿ وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ ﴾

"And some of them are those who harm the Prophet."
(At-Tawbah 9:61)

واختلف قولهم واجتمعوا في الشك والتكذيب، وإن هؤلاء اختلف قولهم واجتمعوا في السيف، ولا أرى مصيرهم إلا إلى النار.

"Their sayings differed, but they all agree upon doubting and rejecting. And verily, those (today), their sayings differ but they all agree upon the

[110] "Tafsīr At-Tabarī" (9/70), "Tafsīr Ibn Abī Hātim" (9004) an Al-Lālakāī (288).

sword. And I do not consider their final abode to be anywhere but Hellfire."[111]

وقال ابن عباس : مَن فارق الجماعة شبرًا فقد خلع رِبْقَةَ الإسلام من عنقه.

119. And Ibn 'Abbās (*radiAllāhu 'anhu*) said: *"Whoever separates from the Jamā'ah (the length of) a handspan, he has verily taken of the loop of Islām of his neck."*[112]

وقال محمد ابن الحنفية: لا تقوم الساعة حتى تكون خصومة الناس في ربهم.

120. And Muhammad ibn Al-Hanafiyyah said: *"The Hour will not be established until the dispute of the people will be regarding their Lord."*[113]

وقال عبد الله بن عمرو: يوشك أن تظهر شياطين مما أَوْسَق سليمان بن داود –عليه السلام– يفقهون الناس.

121. And 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) said: *"Soon the shayātīn whom Sulaymān ibn Dāwūd ('alayhimās-salām) shackled will emerge and put people to trial (with their doubts)."*[114]

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[111] Ad-Dārimī (101), "Al-Qadar" by Al-Firyābī (367) and "Dhamm Al-Kalām" (839).

[112] These words have been established from the words of the Prophet (*sallAllāhu 'alayhi wa sallam*). Narrated by Ahmad (21561) and Abū Dāwūd (4760).

[113] "Al-Ibānah Al-Kubrā" (642, 643), Al-Lālakāī (213) and "Dhamm Al-Kalām" (217, 218).

[114] 'Abdur-Razzāq in "Al-Musannaf" (20807), Ad-Dārimī (442) and Muslim in the introduction to his "Sahīh", and the wording is: *"Verily, in the ocean there are imprisoned shayātīn whom Sulaymān shackled. They are just about to emerge and recite a recitation for the people."*

وقال أيوب السختياني: قال لي أبو قلابة: يا أيوب، احفظ عني أربعة: لا تقل في القرآن برأيك، وإياك والقدر، وإذا ذكر أصحاب رسول الله -صلى الله عليه وسلم- فأمسك، ولا تمكن أصحاب الأهواء من سمعك فينفذوا فيه ما شاءوا .

122. Ayyūb As-Sikhtiyānī said: Abū Qilābah said to me: *"Memorize four things from me:*

1. Do not say anything about the Qurān with your own opinion.

2. Beware of (speaking about) the Qadar.

3. And if the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) are mentioned (with evil), then withhold (from speaking).

4. And do not let the people of innovation have access to your hearing, for then they will put in it whatever they want."[115]

وقال إبراهيم النخعي في قوله -عز وجل-:

123. And Ibrāhīm An-Nakha'ī said regarding His – *'azza wa jalla* – Words:

﴿ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ ﴾

"And We have put enmity and hatred between them."
(Al-Māidah 5:64)

قال: هم أصحاب الأهواء.

He said: *"They are the people of desires."*[116]

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[115] "Al-Ibānah Al-Kubrā" (428), Al-Lālakāī (246) and "Dhamm Al-Kalām" (563, 832).

[116] "Mukhtasar Al-Hujjah fī Bayān Al-Mahajjah" (276).

وقال معاوية بن قرة: الخصومات في الدين تمحق الأعمال.

124. And Mu'awiyah ibn Qurrah said: *"The disputes in the religion erase the deeds."*[117]

وقال يوسف بن أسباط: النظر إلى صاحب بدعة يطفئ نور الحق من القلب.

125. And Yūsuf ibn Asbāt said: *"Looking at an innovator extinguishes the light of truth in the heart."*

وقال بشر بن الحارث: إذا كان طريقك على صاحب بدعة فغمض عينيك قبل أن تبلغ إليه.

126. And Bishr ibn Al-Hārith said: *"If your way is passing by an innovator, then close your eyes before you reach to him."*

وقال أبو العباس الخطاب: إذا خرجت من بيتك فلقيك صاحب بدعة فارجع فإن الشياطين محيطة به.

127. And Abū Al-'Abbās Al-Khattāb said: *"If you go out of your house and an innovator meets you, then return (home). For verily, the shayātīn are surrounding him."*

وقال مسلم بن يسار : إياكم والجدال فإنها ساعة جهل العالم وفيها يبتغي الشيطان ذلته.

128. And Muslim ibn Yasār said: *"Be aware against disputing. For it is verily the hour of ignorance of the scholar. And in it the Shaytān seeks for him to slip."*[118]

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[117] "Al-Ibānah Al-Kubrā" (588-590), "Ash-Sharī'ah" (130) and Al-Lālakāī (221). And this statement has been narrated as being the words of 'Alī (*radiAllāhu 'anhu*) as it is with Al-Lālakāī (211).

[118] "Al-Ibānah Al-Kubrā" (572, 573, 557) and Ad-Dārimī in "Al-Musnad" (410).

وقال الحسن : إن صاحب البدعة لا يقبل له صوم ولا صلاة ولا حج ولا عمرة ولا صدقة ولا جهاد ولا صرف ولا عدل.

129. And Al-Hasan said: *"Verily, for the innovator no fasting, no prayer, no Hajj, no 'Umrah, no sadaqah, no jihād, no obligatory or voluntary deeds are accepted."*[119]

وقال الزهري : الاعتصام بالسنة نجاة والعلم يقبض قبضا سريعا فنعش العلم ثبات الدين والدنيا وذهاب ذلك كله ذهاب العلماء.

130. And Az-Zuhrī said: *"Holding on to the Sunnah is salvation. And knowledge is taken away with a quick taking. So when the knowledge is established, then this is the establishment of the religion and the dunyā. And the thing to make all this disappear is the disappearance of the scholar."*[120]

وقال عمر بن عبد العزيز : من جعل دينه غرضا للخصومات أكثر التنقل.

131. And 'Umar ibn 'Abdil-'Azīz said: *"Whoever makes his religion an object for disputes, he will change (his religion) often."*[121]

وقال محمد بن علي : لا تجالسوا أصحاب الخصومات فإنهم الذين يخوضون في آيات الله.

132. And Muhammad ibn 'Alī said: *"Do not sit with the people of disputes. For they are verily engaging in idle talk regarding the verses of Allāh."*[122]

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[119] "Al-Qadar" by Al-Firyābī (376), "Ash-Sharī'ah" (157) and others.
And this statement is agreed upon among the people of *Sunnah*, for it is narrated from: Al-Awzā'ī, Al-Fudayl, Asad ibn Mūsā, Ayyūb, Ibn 'Awn, Hishām ibn Hassan, Sufyān Ath-Thawrī, Al-Ājurrī and others.

[120] "Al-Ibānah Al-Kubrā" (170, 171), Ad-Dārimī (97) and Al-Lālakāī (136, 137).

[121] "Al-Ibānah Al-Kubrā" (591-595 and 603-606).

[122] "Al-Ibānah Al-Kubrā" (414, 436, 568, 578) and Ad-Dārimī (221, 414).

وقال غضيف بن الحارث: لا تظهر بدعة إلا ترك مثلها من السنة.

133. And Ghudayf ibn Al-Hārith said: *"No innovation emerges, except that the same of it from the Sunnah is left."*[123]

وقال ابن سيرين : ما كان الرجل مع الأثر فهو على الطريق.

134. And Ibn Sīrīn said: *"As long as a man is with the narration, then he is upon the (Straight) Path."*[124]

وقال إبراهيم : لو بلغني عنهم يعني الصحابة أنهم لم يجاوزوا بالوضوء ظفرا ما جاوزته وكفى على قوم إذراءا أن تخالف أعمالهم.

135. And Ibrāhīm [An-Nakha'ī] said: *"If it reached me from them* – meaning: the *Sahābah* (*radiAllāhu 'anhum*) – *that they would not exceed a nail in the ablution, then I would not exceed it. And it is enough contempt for the people that they oppose their deeds."*[125]

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[123] Al-Barbahārī said in "Sharh As-Sunnah" (4): "*And know, that the people never innovated an innovation, except that they (at the same time) left the same as it from the Sunnah."*

[124] "Al-Ibānah Al-Kubrā" (244, 245), Ad-Dārimī (142, 143) and "Dhamm Al-Kalām" (338).

[125] "Al-Ibānah Al-Kubrā" (265, 266), Ad-Dārimī (223) and "Al-Hilyah" (4/227). And in "Al-Jāmi'" by Ibn 'Abdil-Barr (p. 118) An-Nakha'ī said: *"If I saw the Sahābah (radiAllāhu 'anhum) perform ablution until the wrists then I would have performed ablution like that. And I read it as the elbows. This is because they are not accused in leaving the Sunan, and they are the leaders of knowledge and those from the creation of Allāh who strive the most to follow the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). So no-one would think this about them, except a person who has doubt in his religion."*

وقال شريح : إنما أقتفي الأثر فما وجدت قد سُبِقَني إليه حدثتكم به.

136. And Shurayh said: *"I verily follow the example of the narration. So whatever I find that they (i.e. the first generation) preceeded me in, then I narrate it to you."*[126]

وقال بعض العلماء : ولدت قبل الاعتزال.

137. And some of the scholars said: *"I was born before the i'tizāl (withdrawal)."*

وقال الشعبي : كنت ولا رفض في الدنيا.

138. And Ash-Sha'bī said: *"I was when there was not rafd (i.e. the manhaj of the Rāfidah) in dunyā."*

وذكر القدر عند مجاهد فقال : كفرت بدين ولدت قبله.

139. And the *Qadar* was mentioned in front of Mujāhid, so he said: *"I reject a religion which I was born before (i.e. before it came into existence)."*

وقال مالك بن أنس قيل لرجل عند الموت : على أي دين تموت؟ فقال : على دين أبي عمارة، وكان رجلا يتولاه من بعض أهل الأهواء وقال مالك –رحمه الله–: يدع دين أبي القاسم، ويموت على دين أبي عمارة.

140. And Mālik ibn Anas said: *"It was said to a man at the time of death: 'Upon which religion do you die?'*

So he said: 'Upon the religion of Abū 'Umarah'" And he was a man he had allied with from the people of desires.

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[126] "Al-Ibānah Al-Kubrā" (263).

He said: So Mālik said: *"He leaves the religion of Abū Al-Qāsim (sallAllāhu 'alayhi wa sallam) and dies upon the religion of Abū 'Umarah!"* [127]

قال : حدثنا أبو الفضل شعيب بن محمد بن الراجيان الكفى قال : حدثنا علي بن حرب قال : أنبأنا سفيان بن عيينة عن أبي طاووس عن أبيه عن ابن عباس قال : قال : لي معاوية رحمة الله عليه أنت على ملة عليٍّ رحمة الله عليه قلت لا ولا على ملة عثمان، أنا على ملة رسول الله –صلى الله عليه وسلم–.

141. He said: Abū Al-Fadl Shu'ayb ibn Muhammad ibn Ar-Rājiyān Al-Kaffī narrated to us and said: 'Alī ibn Harb narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Ibn Tāwūs, from his father, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: Mu'āwiyah – *rahmatullāhi 'alayhi* – said to me: *"Are you upon the millah of 'Alī rahmatullāhi 'alayhi?"*

I said: *"No. And not upon the millah of 'Uthmān. I am upon the millah of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."*[128]

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[127] "Al-Ibānah Al-Kubrā" (250) and in it is the addition: He said: *"The evil man leaves the religion of Abū Al-Qāsim…"*
And Al-Bukhārī (6169) narrated from Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: A man came to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and said: "*O Messenger of Allāh, what do you say about a man who loves a people whom he has never met?"* So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"A man is with those whom he loves."***

[128] "Al-Ibānah Al-Kubrā" (138, 139) from two different ways with two different wordings. And 'Abdur-Razzāq (20983), Al-Lālakāī (132, 133) and "Al-Hilyah" (1/329).

وقال ابن عباس رضي الله تعالى عنهما : ما اجتمع رجلان يختصمان في الدين فافترقا حتى يفتريا على الله عز وجل.

142. And Ibn ʻAbbās (*radiAllāhu ʻanhu*) said: *"No two men gets together and dispute regarding the religion and then separates before they have invented lies against Allāh ʻaza wa jalla."*[129]

وقال إبراهيم النخعي : ما خاصمت قط.

143. And Ibrāhīm An-Nakhaʼī said: *"I have never disputed."*[130]

وقال معاذ : يد الله فوق الجماعة ومن شذ لم يبال الله بشذوذه.

144. And Muʼādh said: *"The Hand of Allāh is above the Jamāʻah. And whoever deviates, then Allāh does not care about his deviation."*[131]

وقال مصعب : لا تجالس مفتونا فإنه لن يخطئك إحدى اثنتين، إما أن يفتنك فتتابعه أو يؤذيك قبل أن تفارقه.

145. And Musʼab said: *"Do not sit with someone who is afflicted (in his religion), for he will verily do you wrong in one of two (things):*

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[129] "Al-Ibānah Al-Kubrā" (639) and "Dhamm Al-Kalām" (181) with a wording close to this one.

[130] "Al-Ibānah Al-Kubrā" (656), "Tabaqāt Ibn Saʻd" (6/273) and "Maʻrifah At-Tārīkh" (2/604).

[131] "Al-Ibānah Al-Kubrā" (272) (Chapter: The mention of what the Prophet (*sallAllāhu ʻalayhi wa sallam*) commanded of adhering to the *Jamāʻah* and warning against disunity).
And ʻArfajah ibn Shurayh Al-Ashjaʻī (*radiAllāhu ʻanhu*) narrated and said: I saw the Prophet (*sallAllāhu ʻalayhi wa sallam*) upon the pulpit delivering a sermon to the people. He said: ***"… The Hand of Allāh is upon the Jamāʻah. And verily, the Shaytān is running with the one who leaves the Jamāʻah."***
This was narrated by An-Nasāī (4037) and Ibn Hibbān in his "Sahīh" (4577), and it is *sahīh*. The foundation of the *hadīth* is in "Sahīh Muslim" (4724).

Either he will afflict you and you will follow him, or he will harm (or annoy) you before you leave him."[132]

وقال علي كرم الله وجهه : من فارق الجماعة فقد خلع ربقة الإسلام من عنقه.

146. And ʻAlī – may Allāh honor his face – said: *"Whoever leaves the Jamāʻah, he has verily taken off the loop of Islām from his neck."*[133]

وقال أبو الزبير : دخلت مع طاووس على ابن عباس فقال له طاووس يا ابن عباس ما تقول في الذين يردون القدر قال : أروني بعضهم قلنا صانع ماذا؟ قال أنا أجعل يدي في رأسه ثم أدق عنقه حتى أقتله.

147. And Abū Az-Zubayr said: I entered upon Ibn ʻAbbās with Tāwūs. Then Tāwūs said to him: *"O Ibn ʻAbbās, what do you say about those who reject the Qadar?"*

He said: *"Show me some of them."*

We said: *"What are you going to do?"*

He said: *"I will put my hand in his head and then I will strike his neck until I kill him."*[134]

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[132] "Al-Ibānah Al-Kubrā" (416, 424, 465, 713) and "Dhamm Al-Kalām" (739). And Musʻab is the son of Saʻd ibn Abī Waqqās (*radiAllāhu ʻanhu*).

[133] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (274). And it has gone forth as words ascribed to the Prophet (*sallAllāhu ʻalayhi wa sallam*). And it is also narrated from the words of Hudhayfah (*radiAllāhu ʻanhu*) as it is stated in "Al-Ibānah Al-Kubrā" (130).

[134] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1730) and ʻAbdullāh ibn Ahmad in "As-Sunnah" (887). And its *isnād* is *sahīh*.

وقال ابن عباس: من فارق الجماعة فمات مات ميتة جاهلية.

148. And Ibn ʻAbbās said: *"Whoever leaves the Jama'ah and then dies, then he died the death of jāhiliyyah."*[135]

وقال مجاهد في قوله عز وجل :

149. And Mujāhid said regarding His – *ʻazza wa jalla* – Words:

﴿ يَخُوضُونَ فِي آيَاتِنَا ﴾

"They engage in idle talk regarding Our verses." (Al-An'ām 6:68)

قال: يكذبون بآياتنا .

He said: *"They reject Our verses."*[136]

وقال الحسن : والله لا يقبل الله من مبتدع عملا يتقرب به إليه أبدا لا صلاة ولا صياما ولا زكاة ولا حجا ولا جهادا ولا عمرة ولا صدقة حتى ذكر أنواعا من البر وقال : إنما مثل أحدهم كمثل رجل أراد سفرا هاهنا فهل يزداد من وجهه الذي أراده إلا بعدا وكذلك المبتدع إذ لا يزداد بما يتقرب به إلى الله عز وجل إلا بعدا .

150. And Al-Hasan said: *"By Allāh. Allāh will never accept any deed that the innovator seeks nearness to Him with. Not the prayer, the fasting, the zakāh, the Hajj, the jihād, the 'Umrah or the sadaqah."* Until he mentioned (many) types of goodness.

And he said: *"Verily, the example of one of them is like a man who wants to travel here. Then he begins from here (i.e. the wrong place). So does that increase him in what he actually wanted except farness (from his goal)?!*

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[135] Al-Bukhārī (7054) and Muslim (4818) narrated from the hadīth of Ibn ʻAbbās (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) who said: ***"Whoever sees anything from the leader which he dislikes (or hates), then let him have patience in it. For verily, whoever leaves the Jamā'ah a handspan and then dies, he dies the death of jāhiliyyah."***

[136] "Al-Ibānah Al-Kubrā" (437, 576).

Equal is the innovator, because he does not increase by what he seeks nearness to Allāh – 'azza wa jalla – with, except in farness (from Allāh)."[137]

وقال مرة الطيب في قوله تعالى :

151. And Murrah At-Tayyib said regarding His – the Exalted – Words:

﴿ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴾

"Their hearts are empty." (Ibrāhīm 14:43)

قال : منحرفة عن الحق لا تعي شيئا .

He said: *"Distorted from the truth. They do not contain anything."*[138]

وقال أبو حمزة : سألت إبراهيم عن هذه الأهواء أيها أعجب إليك فإني أحب أن آخذ برأيك فقال : ما جعل الله في شيء منها مثقال ذرة من خير وما هي إلا زينة من الشيطان وما الأمر إلا الأمر الأول.

152. And Abū Hamzah said: I asked Ibrāhīm about these desires: *"Which one do you prefer the most? Because I verily want to take your opinion."*

So he said: *"Allāh has not put even the size of a mustard seed of good in any of them. They are nothing but the adornment of the Shaytān, and the affair (of truth) lies only in the first affair."*[139]

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[137] "Dhamm Al-Kalām" (605) and a similar narration has gone forth in number (129).

[138] Ibn Abī Shaybah (13/408), "Tafsīr Ibn Abī Hātim" (12302) and At-Tabarī (13/240).

[139] "Ash-Sharī'ah" (139), "Usūl As-Sunnah" by Ibn Abī Az-Zamanīn" (230) and "Al-Hilyah" (4/222).

وقال أبو العالية : نعمتان لله عليَّ لا أدري أيهما أفضل أو قال : أعظم أن هداني للإسلام والأخرى أن عصمني من الرافضة، والحرورية، والمرجئة، والقدرية والأهواء.

153. And Abū Al-'Āliyah said: *"There are two blessings [from Allah] upon me that I do not know which one is better* – or he said: greater – *that He guided me to Islām. And the other: that He saved me from the Rāfidah, Harūriyyah, Murjiah, Qadariyyah and the desires."*[140]

[140] "Tabaqāt Al-Kubrā" (7/113) and "Dhamm Al-Kalām" (806) and their wording is: *"That He did not make me a harūrī."*
And with Al-Lālakāī (230) from Ibn 'Umar (*radiAllāhu 'anhu*) who said: *"I never felt more joy about anything in Islām than (the fact) that none of these deisres never entered my heart."*
And in "Musnad Ad-Dārimī" (317) and "Dhamm Al-Kalām" (786) from Mujāhid who said: *"I do not know which of two blessings upon me is greater; that He guided me to Islām, or that He saved me from these desires."*

وقال الحسن بن شقيق : كنا عند ابن المبارك إذ جاءه رجل فقال له أنت ذاك الجهمي؟ قال نعم. قال إذا خرجت من عندي فلا تعد إلي. قال الرجل : فأنا تائب، قال : لا، حتى يظهر من توبتك مثل الذي ظهر من بدعتك.

154. And Al-Hasan ibn Shaqīq said: We were with Ibn Al-Mubārak when a man came to him. So he said to him: *"Are you that jahmī?"*

He said: *"Yes."*

He said: *"When you go out from here, then never come back to me."*

The man said: *"But I am repenting."*

He said: *"No. Not until you show from your repentance the same as what you showed from your innovation."*[141]

[141] Ad-Dārimī said in "Ar-Radd 'alā Al-Jahmiyyah" (p. 181): *"So the Jahmiyyah for us are zanādiqah from the dirtiest of zanādiqah. We believe they should be asked to repent. Then if they show repentance then they are left alone, and if they do not show repentance then they are killed. And if (trustworthty) witnesses testify to this (i.e. zandaqah) from them and they reject this and do not repent, then they are killed. As such it has reached us about 'Alī (radiAllāhu 'anhu) that he did with the zanādiqah."*
And in "Dhayl At-Tabaqāt" (1/300) Abū Hātim Muhammad ibn Idrīs said: Verily, a man from the people of knowledge who had a mistake was mentioned to Ahmad ibn Hanbal, and that he had repented from his mistake. So he said: *"Allāh will not accept that from him until he openly shows his repentance and the retraction of his saying. And he must inform that he said his saying of this and that and that he is repenting to Allāh – the Exalted – from his saying and takes it back. Then if this appears from him, then it is accepted."* Then Abū 'Abdillāh recited:

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

"Only those who repent and correct themselves and openly declare."
(Al-Baqarah 2:160)

وقال بقية بن الوليد: قال لي ثابت بن عجلان : أدركت مالك بن أنس وسعيد بن المسيب وعامر الشعبي وسعيد بن جبير والحسن بن عتيبة وحماد بن أبي سليمان وعطاء وطاووسا ومجاهدا وابن أبي مليكة ومكحول وسليمان بن موسى والحسن وابن سيرين وأبا عامر، وأبوعامر أدرك أبا بكر الصديق رضي الله تعالى عنه مع غيرهم قد سماهم فكلهم يأمرني بالصلاة في جماعة وينهاني عن الأهواء والبدع حتى قال لي: يا أبا محمد والله ما من عملي شيء أوثق في نفسي من مشيتي إلى هذا المسجد ولربما كان عليه الوالي كما شاء الله أن يكون قد عرفنا ذلك منه ورأيناه فلا ندع الصلاة خلفه.

155. And Baqiyyah ibn Al-Walīd said: Thābit ibn ʻAjlān said to me: *"I met Mālik ibn Anas, Sa'īd ibn Al-Musayyib, ʻĀmir Ash-Sha'bī, Ibrāhīm An-Nakha'ī, Sa'īd ibn Jubayr, Al-Hakam ibn ʻUtbah, Hammād ibn Abī Sulaymān, ʻAtā, Tāwūs, Mujāhid, Ibn Abī Mulaykah, Makhūl, Sulaymān ibn Mūsā, Al-Hasan, Ibn Sīrīn and Abū ʻĀmir* – and Abū ʻĀmir met Abū Bakr As-Siddīq (*radiAllāhu ʻanhu*) and others whom he mentioned – *and they all commanded me to praying in a jamā'ah, and prohibited me from desires and innovation."* Until he said: *"And Abū Muhammad said to me: 'By Allāh, there is no deed which is more trustworthy to me than me going to this masjid. And perhaps the responsible for it was as Allāh wanted for him to be (i.e. misguided), and we would know this about him and had seen it, but we would still not leave the prayer behind him."*[142]

وقال ابن وهب: سئل مالك عن أهل القدر أيكف عن كلامهم أو خصومتهم أفضل قال : نعم إذا كان عارفا بما هم عليه قال وتأمره بالمعروف وتنهاه عن المنكر وتخبره بخلافهم ولا يراجعوا ولا تصل خلفهم، قال مالك : ولا أرى أن يناكحوا.

156. And [Ibn] Wahb said: Mālik was asked about the people of *Qadar*: *"Is it better to refrain from speaking and discussing with them?"*

He said: *"Yes, if he knows what he is upon."*

[142] "Al-Lālakāī" (239), "Musnad Ash-Shamiyyīn" (2257) and "Ma'rifah At-Tārīkh" (3/375).

He said: *"And you command him to the good and prohibit him from the evil. And you inform them about their opposition (to the truth). And do not debate them and do not pray behind them."*

Mālik said: *"And I do not believe they should be married."* [143]

وقال ابن وهب: وسئل مالك عن تزويج القدري فقال :

157. And Ibn Wahb said: And Mālik was asked about marrying a *qadarī*. So he said:

﴿ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ ﴾

"And a believing slave is verily better than a *mushrik*."
(Al-Baqarah 2:221)[144]

وقال سمعت مالكا يقول: كان ذلك الرجل إذا جاءه بعض هؤلاء أصحاب الأهواء قال : أما أنا فعلى بينة من ربي، وأما أنت فشاكٌّ فاذهب إلى شاكٍّ مثلك فخاصمه.

قال : وقال مالك يلبّسون على أنفسهم ويطلبون من يعرّفهم .

158. And he said: And I heard Mālik saying: *"That man used to, when some of the people of desires would come to him, he would say: 'As for me, then I am upon clear evidence from my Lord. As for you, then you are doubting. So go to a doubter like yourself and dispute with him."*

He said: And Mālik said: *"They make things unclear for themselves and then they look for someone to clarify for them."*[145]

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[143] "Al-Ibānah Al-Kubrā" (1982, 4134) and "Usūl As-Sunnah" by Ibn Abī Zaman in (311).
[144] "Al-Ibānah Al-Kubrā" (1981), "As-Sunnah" by Ibn Abī 'Asim (198) and Al-Lālakāī (1352).
[145] "Al-Jāmi'" by Ibn 'Abdil-Hakam (166), "Al-Ibānah Al-Kubrā" (327, 613) and "Usūl As-Sunnah" by Ibn Abī Zamanīn in (231).

وقال مالك: قال لي رجل: لقد دخلتُ في هذه الأديان كلها فلم أر شيئًا مستقيمًا، فقال له رجل من أهل المدينة من المتكلمين : فأنا أخبرك، لم ذاك؟ قال : قلت : لأنك لا تتقي الله، ولو كنت تتقي الله لجعل لك من أمرك مخرجًا .

159. And Mālik said: A man said: *"I have verily entered into all of these religions, and I did not find anything upright."*

Then a man from the people of Madīnah from the *mutakillimūn*[146] said: *"I will inform you why that is."*

He said: I said: *"Because you do not fear Allāh. And if you feared Allāh, then He would verily make a way out for you in your affair."*[147]

وقال أبو سهيل –عم أنس بن مالك–: شاورني عمر بن عبد العزيز في القدرية، فقلت: أرى أن تستتيبهم، فإن تابوا وإلا ضربتهم بالسيف، فقال عمر : ذاك رأيي، وكذلك كان يرى مالك بن أنس والحسن فيهم.

160. And Abū Suhayl – the uncle of Mālik [ibn Anas] said: 'Umar ibn 'Abdil-'Azīz consulted me regarding the Qadariyyah.

So I said: *"I believe they should be asked to repent. Then either they repent or else they are struck with the sword."*

So 'Umar [ibn 'Abdil-'Azīz] said: *"That is (also) my opinion."*

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[146] The intended with *mutakallimūn* here is: One who is good at speaking and an expert in it.

[147] "Al-Ibānah Al-Kubrā" (333, 614) and "Al-Jāmi'" by Ibn Abī Zayd (p. 120). He is referring to the Words of Allāh:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴾

"Whoever fears Allāh, then He will make a way out for him." (At-Talāq 65:2)

And He – the Exalted – said:

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾

"If Allāh knew of any good in them, He would have made them listen. And if He made them listen, they would verily turn away heedlessly." (Al-Anfāl 8:23)

And likewise did Mālik ibn Anas and Al-Hasan believe about them.[148]

[148] "Al-Ibānah Al-Kubrā" (1955), "Al-Qadar" by Al-Firyābī (273) and "As-Sunnah" by Al-Khallāl (863). And none of them mentioned Al-Hasan in their narrations.
And with Al-Khallāl (862) Muhammad said: I asked Ahmad ibn Hanbal if the *qadarī* is asked to repent, and said: *"Verily Mālik and 'Umar ibn 'Abdil-'Azīz believe that he should be asked to repent. Then either he repents or else he is beheaded?"* He said: *"I believe that I would ask him to repent if he rejects the Knowledge of Allāh."* I said: *"And how does he reject the Knowledge of Allah?"* He said: *"If this (i.e. everything occurring) is not in the Knowledge of Allāh (in his opinion) then I ask him to repent. Then he either repents or else he is beheaded."* He said: *"There are verily some of them who says: 'Everything was in Knowledge, but He did not command you perform a sin.'"*
I said: As for him mentioning Al-Hasan in the end of this narration, then what is apparent from this for me is that this is an addition from the author in order to refute the people of *Qadar* in their claim that their leader in the innovation of the Qadariyyah is Al-Hasan Al-Basrī, just as Ibn Battah said in "Al-Ibānah Al-Kubrā" (Chapter/50): *"And perhaps it is said to some of them - meaning: the Qadariyyah – 'Who is your imām in what you claim in this evil dirty manhaj?' Then he will claim that his imām in this is: Al-Hasan ibn Abī Al-Hasan Al-Basrī rahimahullāh. So he ads to his ugly kufr and zandaqah that he accuses of kufr an imām from the aimmah of the Muslims, a leader from their leaders and a scholar from their scholars. And he invents a lie about him and accuses him of sin and transgression, in order for him to beautify his innovation by this for the one who disputes with him and humiliates him. And I will mention some of the words of Al-Hasan – rahimahullāh – regarding the Qadar, and his refutation of the Qadariyyah with what Allāh will burn their eyes with, and by which their ugly lie becomes clear to the listener."*

وكان الحسن بن محمد بن علي لا يراهم مسلمين، وكذلك الخوارج .

161. And Al-Hasan and Muhammad ibn ʻAlī did not consider them (i.e. the Qadariyyah) to be Muslims. And the same with the Khawārij.[149]

وقال ابن مبارك: من تعاطى الكلام تزندق.

162. And Ibn Al-Mubārak said: *"Whoever undertakes the kalām (philosophy) has committed zandaqah."*[150]

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[149] *Ahlus-Sunnah* declare *takfīr* upon those of the Qadariyyah who reject the (pre-existing) Knowledge of Allāh the Exalted. ʻAbdullāh ibn Ahmad said in "As-Sunnah" (835): I heard my father – *rahimahullāh* – when ʻAlī ibn Al-Jahm asked him regarding the one who holds the opinion of the Qadar, (whether or not) he is a *kāfir*? He said: *"If he rejects the Knowledge (then he is a kāfir). If he says: 'Verily Allāh – 'azza wa jalla – did not have knowledge until He created knowledge, (first) then He knew.' So he rejects the Knowledge of Allāh – 'azza wa jalla – then he is kāfir."*
As for the Khawārij then from among *Ahlus-Sunnah* are those who declare *takfīr* upon the group (called) Muhakkimah from them; those who declare *takfīr* upon ʻUthman and ʻAli (*radiAllāhu 'anhumā*) and others than them from the *Sahābah* (*radiAllāhu 'anhum*). And the words of the author will come in (198) regarding the *takfīr* upon those who declare *takfīr* upon ʻUthman and ʻAli (*radiAllāhu 'anhumā*) due to him belying the Messenger (*sallAllāhu 'alayhi wa sallam*). Because he testified to their (righteousness) and gave them the glad tidings of Paradise.
As for the rest of the Khawārij, then they are *māriqah* (people who pass through the religion, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said.
Imām Ahmad said: *"The Khawārij are an evil people. I do not know of a more evil people on earth than them."*
And he said: *"And the hadīth from the Prophet (sallAllāhu 'alayhi wa sallam) regarding them is sahīh from ten aspects."*
Yūsuf ibn Mūsā said: It was verily said to Abū ʻAbdillāh: *"Did the Khawārij commit kufr?"* He said: *"They are māriqah."* It was said: *"Are they kuffār?"* He said: *"Free me from this (question), and say about them just as it was stated in the hadīth."*
See: "As-Sunnah" by Al-Khallal" (11/Regarding the *tawaqquf* of Abū ʻAbdillāh regarding the *māriqah*), "Masāil Ibn Hāni" (1884), "Minhāj As-Sunnah" (5/241-248). And see here number (198). And see my commentary upon "Ar-Radd ʻalā Al-Mubtadi'ah" (290).

[150] And in "Mukhtasar Al-Mahajjah" (236) ʻAbdur-Rahmān ibn Mahdī said: *"Whoever seeks the kalām then his affair ends with zandaqah."*

وقال: ابن المبارك: إن لله ملائكة يطلبون حلق الذكر، فانظر مع من يكون مجلسك، لا يكون مع صاحب بدعة، فإن الله لا ينظر إليهم، وعلامة النفاق : أن يقوم الرجل ويقعد مع صاحب بدعة.

163. And Ibn Al-Mubārak said: *"Verily, Allāh has angels who seek out the gatherings of remembrance. So look to who your gathering is with. Do not let it be with an innovator, because Allāh does not look at them. And the sign of nifāq is that a man gets up and sits down with an innovator."*[151]

وقال محمد بن النضر الحارثي : من أصغى بسمعه إلى صاحب بدعة نزعت منه العصمة، ووكِل إلى نفسه

164. And Muhammad ibn An-Nadr Al-Hārithī said: *"Whoever listens to an innovator, then the protection is taken away from him and he is left to himself."*[152]

وقال الفضيل بن عياض : أدركت خيار الناس كلهم أصحاب سنة، ينهون عن أصحاب البدع، وصاحب سنة وإن قل عمله فإني أرجو له، وصاحب بدعة لا يرفع الله له عملا وإن كثُر.

165. And Al-Fudayl ibn 'Iyyād said: *"I have met the best of people – all of them followers of the Sunnah – they prohibit from the innovator. And the follower of Sunnah, even if he only has little knowledge, then I hope for him. But the innovator, even if he has many deeds then Allāh does not raise it (i.e. accept it)."*[153]

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[151] "Al-Ibānah Al-Kubrā" (469), Al-Lālakāī (265) and "At-Tuyūriyāt" (258) from (the words of) Al-Fudail ibn 'Iyyād.

[152] "Al-Ibānah Al-Kubrā" (466, 470), Al-Lālakāī (252) and "Dhamm Al-Kalām" (948). These words were also narrated from Sufyān and Kathīr ibn Sa'd.

[153] "Al-Lālakāī" (267, 272), "Al-Hilyah" (8/104) and "Mukhtasar Al-Hujjah fī Bayān Al-Mahajjah" (133).

وقال عبد الله بن عمر السرخسي، صاحب ابن المبارك: أكلت عند صاحب بدعة أكلة فبلغ ابن المبارك فقال : لا أكلمك ثلاثين يومًا.

166. And ‘Abdullāh ibn ‘Umar As-Sarkhasī - the companion of Ibn Al-Mubārak – said: I once ate a meal at an innovator, then this reached Ibn Al-Mubārak. So he said: *“I will not speak to you for thirty days.”*[154]

وقال إسماعيل الطوسي: قال لي ابن المبارك: يكون مجلسك مع المساكين، وإياك أن يكون مجلسك مع صاحب بدعة، فإني أخشى عليك مقت الله عز وجل.

167. And Ismā’īl At-Tūsī said: Ibn Al-Mubārak said to me: *“Let your gathering be with the needy. And do not let your gathering be with an innovator. Because I verily fear the Hatred of Allāh – ‘azza wa jalla – for you.”*[155]

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[154] “Ath-Thuqāt” by Ibn Hibbān (13824), Al-Lālakāī (274) and “Al-Hilyah” (8/168).
I said: A person might accompany an innovator due to not knowing his innovation. This type of person is not boycotted before he is informed and taught that the one whom he is walking with is an innovator. Then if he insists on walking with him after knowing his innovation, then he is boycotted.
- Abū Dāwūd As-Sijistānī said: I said to Ahmad ibn Hanbal: *“I see a man from Ahlus-Sunnah with a man from the people of innovation, should I refrain from speaking with him?”* He said: *“No. Or you inform him that the man whom you saw him with is an innovator. Then if he leaves speaking with him, then you can speak with him. And if not then associate him with him (i.e. the innovator). Ibn Mas’ūd (radiAllāhu ‘anhu) said: ‘A person is with his companion.’”*
- And Imām Ahamd said: *“Warn severely against Hārith (i.e. Al-Muhasabi).”* Al-Marrūdhī said: *“People are hesitating regarding him.”* He said: *“We inform them for perhaps they do not know about his innovation. Then either they accept or else they are boycotted.”* Narrated in “Tabaqāt Al-Hanābilah” (1/150, 429) and “Ar-Radd ‘alā Al-Mubtadi’ah” (26).
And Al-Barbahārī said in “Sharh As-Sunnah” (113): *“And if you see a man sitting with the people of desires, then be aware against him and inform him. Then if he sits with them after knowing, then stay away from him. For he is verily a follower of desires.”*
[155] “Al-Ibānah Al-Kubrā” (479), Al-Lālakāī (260) and “Al-Hilyah” (8/168).

وقال الفضيل: إياك أن تجلس مع صاحب بدعة، فإني أخشى عليك مقت الله -عز وجل-.

168. And Al-Fudayl said: *"Do not sit with an innovator. Because I verily fear the Hatred of Allāh – 'azza wa jalla – for you."*[156]

وقال منصور بن المعتمر: بعث الله آدم -عليه السلام- بالشريعة، فكان الناس على شريعة آدم حتى ظهرت الزندقة، فذهبت شريعة آدم، ثم بعث الله نوحًا -عليه السلام- بالشريعة، فكان الناس على شريعة نوح فما أذهبها إلا الزندقة، ثم بعث الله إبراهيم -عليه السلام- فكان الناس على شريعة إبراهيم -عليه السلام- حتى ظهرت الزندقة، وذهبت شريعة إبراهيم -عليه السلام- ثم بعث الله -عز وجل- موسى -عليه السلام-، فكان الناس على شريعة موسى حتى ظهرت الزندقة، فذهبت شريعة موسى، ثم بعث الله عيسى -عليه السلام- فكان الناس على شريعة عيسى حتى ظهرت الزندقة، فذهبت شريعة عيسى، ثم بعث الله -عز وجل- محمدًا -صلى الله عليه وسلم- بالشريعة فلا يُخاف على ذهاب هذا الدين إلا بالزندقة.

169. And Mansūr ibn Al-Mu'tamar said: *"Allāh sent Ādam ('alayhis-salām) with the Sharī'ah. So the people were upon the Sharī'ah of Ādam ('alayhis-salām) until zandaqah emerged. Then the Sharī'ah of Ādam disappeared. Then Allāh sent Nūh ('alayhis-salām) with the Sharī'ah. Then the people were upon the Sharī'ah of Nūh, and nothing made it disappear except zandaqah. Then Allāh sent Ibrāhīm ('alayhis-salām), and the people were upon the Sharī'ah of Ibrāhīm ('alayhis-salām) until zandaqah emerged. Then the Sharī'ah of Ibrāhīm ('alayhis-salām) disappeared. Then Allāh sent Mūsā ('alayhis-salām), and the people were upon the Sharī'ah of Mūsā until zandaqah emerged. Then the Sharī'ah of Mūsā disappeared. The Allāh sent 'Īsā ('alayhis-salām), and the people were upon the Sharī'ah of 'Īsā until zandaqah emerged. Then the Sharī'ah of 'Īsā disappeared. The Allāh – 'azza wa jalla – sent Muhammad (sallAllāhu 'alayhi wa sallam) with the Sharī'ah. So it is not feared that this religion will disappear, except due to zandaqah."*[157]

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[156] "Al-Ibānah Al-Kubrā" (456).

[157] There is a similar shortened narration in "Dhamm Al-Kalām" (62).

وقال محمد بن علي : لا تطيعوا رؤساء الدنيا فينتسخ الدين من قلوبكم .

170. And Muhammad ibn ʻAlī said: *"Do not obey the leaders of dunyā so that Allāh will erase the religion from your hearts."*

وقال الشعبي: إذا أطاع الناس سلطانهم فيما يبتدع لهم، أخرج الله من قلوبهم الإيمان، وأسكنها الرعب.

171. And Ash-Sha'bī said: *"If the people obey their rulers in what he innovates for them, then Allāh will take out the īmān from their hearts, and place fear therein."*

وقال الحسن: سيأتي أمراء يدْعون الناس إلى مخالفة السنة ، فتطيعهم الرعية خوفًا على ذهاب نياهم، فعندها سلبهم الله الإيمان ، وأورثهم الفقر، ونزع منهم الصبر ، ولم يأجرهم عليه .

172. And Al-Hasan said: *"There will come leaders who invite the people to the opposition of the Sunnah. So the subjects will follow them out of fear for the disappearance of their dunyā. At this point Allāh will take īmān away from them, let them inherit poverty, take patience away from them and He will not reward them for it."*

وقال يونس بن عبيد: إذا خالف السلطان السنة، وقالت الرعية: قد أُمرنا بطاعته، أسكن الله قلوبهم الشك، وأورثهم التطاعن .

173. And Yūnus ibn ʻUbayd said: *"If the ruler opposes the Sunnah and the subjects say: 'We have been commanded to obey him.' Then Allāh will place doubt in their hearts and let them fight each other."*

وقال النبي –صلى الله عليه وسلم–: **دين المرء على دين خليله فلينظر أحدكم من يخالل** .

174. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"The religion of a person is according to the religion to his close friend. So let any one of you look to who he takes as his close friend."***[158]

وقال سليمان بن داود : لا تحكموا على أحد بشيء حتى تنظروا من يخادن.

175. And Sulaymān in Dāwūd (*ʻalayhis-salām*) said: *"Do not make a judgment of anyone before you look at who he accompanies."*[159]

وأوحى الله –عز وجل– إلى موسى : يا موسى كن يقظانا وارتض لنفسك إخوانًا، وكل خدن لا يواتيك على مسرته فاحذره، فإنه لك عدو، وأنا منه بريء .

176. And Allāh – *ʻazza wa jalla* – revealed to Mūsā: *"O Mūsā, be alert, and chose brothers for yourself. And every companion who does not consent with you in pleasing Me, then be aware against him. For he is verily your enemy, and I am free from him."*[160]

وقال ابن المبارك: من خَفيت علينا بدعته لم تخف علينا أسالفته.

177. And Ibn Al-Mubārak said: *"The one whose innovation is hidden from us, then his close friends are not hidden from us."*[161]

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[158] The *hadīth* was narrated by Ahmad (8028), Abū Dāwūd (4833) and At-Tirmidhī (2378) from the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*), and their wording is: ***"A man is upon the religion of his close friend, so let any one of you look to who he takes as his close friend."*** At-Tirmidhī said: *"Hadīth hasan gharīb."* And it was declared *sahīh* by Al-Hākim (4/171) and Al-ʻIrāqī in "Takhrīj Al-Ihyā" (2/168).

[159] "Al-Ibānah Al-Kubrā" (487).

[160] "Al-Ibānah Al-Kubrā" (392).

[161] In "Al-Ibānah Al-Kubrā" (425, 513) and Al-Lālakāī (257) it is from Al-Awzā'ī.

وقيل: إنه كان للمجوس دين وكتاب، فوقع ملك منهم على أخته –وقد كان هويها– فخاف رعيته فقال: إن الذي صنعته حلال، ثم قتلهم على ذلك، فظهر عليهم حتى بقي في المجوس نكاح الأخوات والأمهات، وبطلت شريعتهم الأولى.

178. And it was said: *"Verily, the Majūs had a religion and a book. Then a king had intercourse with his sister – and he used to desire her – and he feared his subjects. So he said: 'Verily what I have done is permissible.' And he forced them to do this. Then this became prevalent among them until marrying the sisters and mothers remained among the Majūs and their first legislation was invalidated."*[162]

وقال الحسن: لا يزال هذا الدين متينًا ما لم تقع الأهواء في السلطان، هم الذين يُدينون الناس، فإذا وقع فيهم فمن يُدينهم؟!

179. And Al-Hasan said: *"This religion will remain firm as long as the desires do not enter upon the ruler. They are the one who makes the people adopt a religion. So if it enters upon them, then who should make them adopt the (correct) religion?!"*[163]

وقال ابن مسعود –رضي الله عنه–: إذا وقع الناس في الشر فقل: لا أسوة لي في الشر، ليوطن المرء نفسه على أنه إن كفر الناس كلهم لم يكفر .

180. And Ibn Mas'ūd (*radiAllāhu 'anhu*) said*: "If the people fall in something evil, then say: 'There is no example for me in evil.' In order for*

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[162] It says in "Al-Fath" (6/261) that Ash-Shāfi'ī, 'Abdur-Razzāq (10029) and others narrated a similar story with a *hasan isnād* from 'Alī (*radiAllāhu 'anhu*).

[163] In "As-Sunan Al-Kubrā" by Al-Bayhaqī (8/163) and "As-Sunan Al-Wāridah fī Al-Fitan" By Ad-Dani (286) it is narrated from Abū Hāzim.
And the wording of "As-Sunan Al-Kubrā" is: Abū Hāzim said: *"The people will continue to be in a good state as long as these desires do not enter upon the ruler. They are the ones who protect the people. So if it enters upon them, then who should protect them?"*

a person to prepare himself for, that if all of the people commit kufr, then he (still) does not commit kufr."[164]

وقال عمر بن الخطاب –رضي الله تعالى عنه– لسويد بن غفلة: إنك لعلك أن تُخَلَّفَ بعدي، فأطع الأمير وإن كان عبدًا مُجدَّعًا، إن ظلمك فاصبر، وإن حرمك فاصبر، وإن أرادك على أمر ينقض دينك فقل: دمي دون ديني .

181. And 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said to Suwayd ibn Ghafalah: *"You will perhaps live after me, so obey the leader even if he is a mujaddi'*[165] *slave. If he is unjust towards you, then be patient. And if he withholds from you, then be patient. And if he wants you to do something that breaches your religion, then say: 'My blood and not my religion.'"*[166]

وقال مطرف بن عبد الله : من بذل دينه دون ماله أورثه الله الفقر، وحشره يوم القيامة فيمن يحمل الراية بين يدي إبليس إلى جهنم .

182. And Mutarraf ibn 'Abdillāh said: *"Whoever sacrifices his religion instead of his wealth, then Allāh will let him inherit poverty and He will resurrect him on the Day of Resurrection among those who hold the banner in front of Iblīs towards Hellfire."*

وقال الفضيل بن عياض : أوثق عرى الإسلام الحب في الله والبغض في الله.

183. And Al-Fudayl ibn 'Iyyād said: *"The most trustworthy knot of Islām is loving for the sake of Allāh and hating for the sake of Allāh."*[167]

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[164] There is a similar narration in "Al-Mu'jam Al-Kabīr" (8765) and "Al-Hilyah" (1/137).

[165] This means if his nose, ear or lip is cut off. "Tahdhīb Al-Lughah" (1/558).

[166] Ibn Abī Shaybah (12/544), "As-Sunnah" by Al-Khallāl (54) and "Ash-Sharī'ah" (81, 82) with my *tahqīq*. And it is *sahīh*.

[167] A similar narration from the words of Mujāhid was narrated by Ibn Abī Shaybah in "Al-Īmān" (111) and Muhammad ibn Nasr in "Ta'dhīm Qadr As-Salāh" (400).

وقال الفضيل: صاحب بدعة لا تأمنه على دينك، ولا تشاوره في أمرك، ولا تجلس إليه، فإنه من جلس إلى صحاب بدعة أورثه الله العمى .

184. And Al-Fudayl said: *"Do not feel safe from the innovator in your religion, do not consult him in your affairs, and do not sit with him. For verily, whoever sits with an innovator then Allāh will cause him blindness."*[168]

وقال الفضيل: نظر المؤمن إلى المؤمن جِلاء القلب، ونظر الرجل إلى صاحب البدعة يورثه العمى يعني في قلبه .

185. And Al-Fudayl said: *"A believer looking at another believer polishes the heart. And a man looking at an innovator causes blindness."* Meaning: In his heart.[169]

وكان الفضيل يقول : اسلك حياة طيبة: الإسلام والسنة.

186. And Al-Fudayl used to say: *"Live a good life: Islām and the Sunnah."*[170]

وقال مجاهد –في قول الله –عز وجل– :

187. And Mujāhid said about the Words of Allāh *'azza wa jalla*:

﴿ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ﴾

"Then We will let him have a good life." (An-Nahl 16:97)

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[168] "Al-Ibānah Al-Kubrā" (442), Al-Lālakāī (264) and "Ar-Radd 'alā Al-Mubtadi'ah" by Ibn Al-Bannā (37).
[169] "Al-Hilyah" (8/103) and "At-Tuyūriyāt" (280).
[170] "Dhamm Al-Kalām" (1051) and "Al-Hilyah" (8/99).

قال: حسن الرأي، يعني: السنة.

He said: *"A good opinion."* Meaning: The *Sunnah*.[171]

وقال الفضيل: لا يشم مبتدع رائحة الجنة.

188. And Al-Fudayl said: *"An innovator will not (even) smell the fragrance of Paradise."*[172]

وقال الفضيل: طوبى لمن مات على الإسلام والسنة، ثم بكى الفضيل على زمان تظهر فيه البدعة، فإذا كان ذلك فأكثروا من قول: ما شاء الله .

189. And Al-Fudayl said: *"Tūbā for the one who dies upon Islām and the Sunnah."* Then Al-Fudayl cried due to a time in which the innovation will emerge. Then this becomes a reality, then say: *'Mā shā Allāh'* much.[173]

وقال الفضيل: من جلس مع صاحب بدعة لم يعط الحكمة.

190. And Al-Fudayl said: *"Whoever sits with an innovator he has not been given wisdom."*[174]

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[171] I did not find this narration in any books of *tafsīr*.
And in "Zād Al-Muyassir" (4/477): *"They disagreed where this good life will be into three opinions: One of them: that it is in dunyā. Al-'Awfi narrated this from Ibn 'Abbās. The second: that it is in the ākhirah. Al-Hasan, Mujāhid, Sa'id ibn Jubayr and Qatādah said this. And the third: that it is in the grave."*
I said: Then he mentioned nine opinions from the scholars of *tafsīr* regarding it, and he brought all the narrations and did not mention this statement from Mujāhid!

[172] "Dhamm Al-Kalām" (1052) and in it he added: *"…or repent."*

[173] Al-Lālakāī (268), "Shu'ab Al-Īmān" (9474) and "Tārīkh Dimashq" (48/398) and he added in it: And Fudayl said: *"Whoever says: 'mā shā Allāh' he has submitted to the will of Allāh."*

[174] "Al-Ibānah Al-Kubrā" (469/b), Al-Lālakāī (1149) and Al-Barbahārī in "Sharh As-Sunnah" (192).

وقال الفضيل: لا تجلس مع صاحب بدعة، فإني أخشى عليك اللعنة .

191. And Al-Fudayl said: *"Do not sit with an innovator. For I verily fear the curse for you."*[175]

وقال الفضيل: من وقَّر صاحب بدعة فقد أعان على هدم الإسلام .

192. And Al-Fudayl said: *"Whoever respects (or honors or praises) an innovator, he has verily helped in the destruction of Islām."*[176]

وقال الفضيل: إن لله عبادًا تحيا بهم البلاد، وهم أصحاب السنة من كان منهم يعقل ما يدخل جوفه، ومن كان كذلك كان في حزب الله –عز وجل .

193. And Al-Fudayl said: *"Verily, Allāh has some slaves by whom He revives the countries, and they are the followers of the Sunnah. Whoever is among them understands what enters his inside (i.e. what he eats and drinks), and whoever is as such, then he is from the party of Allāh 'azza wa jalla."*[177]

وقال الفضيل : من تبع جنازة مبتدع لم يزل في سخط الله حتى يرجع.

194. And Al-Fudayl said: *"Whoever attends the funeral prayer of an innovator, then Allāh will continue to be dissatisfied with him until he returns."*[178]

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[175] "Al-Ibānah Al-Kubrā" (469/d), "Ar-Radd 'alā Al-Mubtadi'ah" (36) and "Tārīkh Dimashq" (48/398).

[176] "Sharh As-Sunnah" by Al-Barbahārī (193).

[177] Al-Lālakāī (51) and "Al-Hilyah" (8/104).

[178] "Sharh As-Sunnah" by Al-Barbahārī (137), "Dhamm Al-Kalām" (953) and "Ar-Radd 'alā Al-Mubtadi'ah" (39).

وقال سفيان بن عيينة لرجل من أين جئت؟ قال: من جنازة فلان بن فلان، قال: لا حدثتك بحديث، استغفر الله ولا تعد، نظرتَ إلى رجل يبغض أصحاب رسول الله –صلى الله عليه وسلم– فاتبعتَ جنازته!

195. And Sufyān ibn ‘Uyaynah said to a man: *“From where did you come?”*

He said: *“From the funeral prayer of fulān ibn fulān.”*

He said: *“I will not narrate any hadīth to you. Ask Allāh – the Exalted – for forgiveness, and do not return. You saw a man who hates the companions of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), and then you attended his funeral!”*[179]

وقال هارون بن زياد : سمعت الفريابي –ورجل يسأله عمن شتم أبا بكر– قال : كافر قال : فنصلي عليه ؟ قال : لا فسألته كيف نصنع به وهو يقول: لا إله إلا الله ؟ قال: لا تمسوه بأيديكم، ادفعوه بالخشب حتى تُواروه في حفرته.

196. And Hārūn ibn Ziyād said: I heard Al-Firyābī when a man asked him about the one who swears at Abū Bakr (*radiAllāhu ‘anhu*)? He said: *“Kāfir.”*

He said: *“So do you pray his funeral prayer?”*

He said: *“No.”*

Then I asked him: *“What will you do with him when he says: Lā ilāha illa Allāh?”*

He said: *“Do not touch him with your hands. Push him with wooden boards until you conceal him in his hole.”*[180]

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[179] Al-Lālakāī (2816) and “Mukhtasar Al-Hujjah fī Bayān Al-Mahajjah” (324).
[180] “As-Sunnah” by Al-Khallāl (779).

وقال محمد بن بشار : قلت لعبد الرحمن بن مهدي : أحضر جنازة من سب أصحاب رسول الله – صلى الله عليه وسلم– ؟ فقال : لو كان من عصبتي ما ورثْتُه .

197. And Muhammad ibn Bashshār said: I said to ʻAbdur-Rahmān ibn Mahdī: *"Should I attend the funeral of the one who swears at the companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam)?"*

So he said: *"If he was from my blood I would not inherit him."*[181]

وقال أبو بكر بن عياش: لا أصلي على رافضي ولا حروري ؛ لأن الرافضي يجعل عمر كافرًا، والحروري يجعل عليًا كافرًا .

198. And Abū Bakr ibn ʻAyyāsh said: *"I do not pray behind a rāfidī or a harūrī. Because the rāfidī says ʻUmar is a kāfir, and the harūrī says ʻAlī is a kāfir."*

وقال طلحة بن مصرف: الرافضة لا تُنكَح نساؤهم، ولا تؤكل ذبائحهم؛ لأنهم أهل ردة .

199. And Talhah ibn Musarrif said: *"The women of the Rāfidah are not married, nor can their slaughter be eaten, because they are people of riddah (apostasy)."*[182]

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[181] And in "Al-Hilyah" (9/7) ʻAbdur-Rahmān ibn Mahdī said when he was asked about the prayer behind the people of desires. So he said: *"One prays behind them as long as he is not one who invites to his innovation and argues for it. Except these two groups: The Jahmiyyah and the Rāfidah. For verily, the Jahmiyyah are disbelievers in the Book of Allāh ʻazza wa jalla, and the Rāfidah describe the companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) with deficiency."*

[182] And with Al-Lālakāī (2817) Ahmad ibn Yūnus said: *"I do not eat the slaughter of a rāfidī, because for me he is a murtadd."*

وقيل للحسن: إن فلانا غَسَّل رجلا من أهل الأهواء. فقال: عرِّفوه أنه إن مات لم نصلِّ عليه .

200. And it was said to Al-Hasan: *"Verily fulān washed (the corpse) of a man from the people of desires."*

So he said: *"Inform him, that when he dies we will not pray upon him."*[183]

ونظر ابن سيرين إلى رجل من أصحابه في محال البصرة، فقال له: يا فلان، ما تصنع ها هنا؟ فقال: عدت فلانا من علة –يعني رجلا من أهل الأهواء– فقال له ابن سيرين: إن مرضت لم نعدك، وإن مت لم نصلِّ عليك إلا أن تتوب، قال: تبتُ تبتُ .

201. And Ibn Sīrīn saw a man from his companions in some of the areas of Basrah, so he said to him: *"O fulān, what are you doing here?"*

So he said: *"I visited fulān from 'Illah."* Meaning: A man from the people of desires.

So Ibn Sīrīn said to him: *"If you become sick we will not visit you, and if you die we will not pray upon you. Except if you repent."*

He said: *"I repent. I repent."*

[183] And in "Al-Ibānah Al-Kubrā" (525) from Ayyūb As-Sikhtiyānī that he was called to wash a dead man. So he went out with the people. Then when he uncovered the face of the dead he recognized him, so he said: *"Come and take care of your companion, because I will not wash him. I verily saw him walking with an innovator."*

وقال الفضيل: آكل طعام اليهودي والنصراني، ولا آكل طعام صاحب بدعة .

202. And Al-Fudayl said: *"I eat the food of a Christian and a Jew, but I do not eat the food of an innovator."*[184]

وكان يقول: اللهم لا تجعل لصاحب بدعة عندي يدا فيحبه قلبي .

203. And he used to say: *"O Allāh, do not let an innovator help me (with anything), so that my heart will love him."* [185]

وقال الفضيل: إذا علم الله من رجل أنه مبغض لصاحب بدعة رجوت أن يغفر الله له، وإن قل عمله.

204. And Al-Fudayl said: *"If Allāh knows about a man that he hates an innovator, then I am hoping that Allāh will forgive him. Even if he has little knowledge."*[186]

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[184] Al-Lālakāī (1149), "Dhamm Al-Kalām" (1048), "Al-Hilyah" (8/103) and he added an addition to it, which clarifies the intended with these words:
He said: *"If I eat with them (i.e. a Christian and a Jew), then no-one follows my example. But if I eat with an innovator, then I am taken as an example (and people will do the same as me)."*
I said: And due to this the people of *Sunnah* commanded that they should be boycotted and they prohibited appointing them to positions of authority and other things, in order for the ordinary people not to be deceived by them.
In "Al-Ādāb Ash-Shar'iyyah" (1/256) Muhammad ibn Ahmad Al-Marrūdhī said: *"Can one ask for help from a Jew and a Christian while they are mushrikun but not ask for help from a jahmī?"* Imām Ahmad said: *"O my son, the Muslims will be deceived by them. And the Muslims are not deceived by those (i.e. Jews and Christians)."*
[185] Al-Lālakāī (275).
[186] "Sharh As-Sunnah" by Al-Barbahārī (199), "At-Tuyūriyāt" (438) and "Tārīkh Dimashq" (103).

وقال المروذي: سألت أبا عبد الله عمن شتم أبا بكر وعمر وعثمان وعائشة –رضي الله عنهم– فقال: ما أراه على الإسلام .

205. And Al-Marrūdhī said: I asked Abū ʻAbdillāh about the one who swears at Abū Bakr, ʻUmar, ʻUthmān and ʻĀishah (*radiAllāhu ʻanhum*)?

So he said: *"I do not consider him to be upon Islām."*[187]

وقال مالك بن أنس : الذي يشتم أصحاب رسول الله –صلى الله عليه وسلم– ليس له سهم –أو قال:– نصيب في الإسلام .

206. And Mālik ibn Anas said: *"The one who swears at the companions of the Messenger of Allāh he has no share* – or he said: part – *in Islām."*[188]

وقال بشر بن الحارث: من شتم أصحاب رسول الله –صلى الله عليه وسلم– فهو كافر، وإن صام وصلى وزعم أنه من المسلمين .

207. And Bishr ibn Al-Hārith said: *"Whoever swears at the companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam), he is a kāfir, even if he fasts, prays and claims that he is from the Muslims."*

وقال الأوزاعي: من شتم أبا بكر الصديق –رضي الله تعالى عنه– فقد ارتد عن دينه وأباح دمه .

208. And Al-Awzāʼī said: *"Whoever swears at Abū Bakr As-Siddīq (radiAllāhu ʻanhu), he has verily left his religion and his blood has become permissible."*

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[187] "As-Sunnah" by Al-Khallāl (764, 767) and in his narration ʻUthmān (*radiAllāhu ʻanhu*) is not mentioned.

[188] "As-Sunnah" by Al-Khallāl (764).

وقال أبو عبيد القاسم بن سلام: لا حظَّ للروافض في الفيء والغنيمة؛ لقول الله –عز وجل–:

209. And Abū ‘Ubayd Al-Qāsim ibn Sallam said: *“The rāfidī has no share in the spoils and the war booty, due to the Words of Allāh ‘azza wa jalla:*

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا ﴾

“And those who came after them says: ‘Our Lord, forgive us and our brothers; those who preceded us to īmān. And do not put hatred in our hearts for those who believe.” (Al-Hashr 59:10)[189]

وقال حماد بن زيد: كنت مع أيوب ويونس وابن عون، فمر بهم عمرو بن عبيد، فسلم عليهم ووقف، فلم يردوا عليه، ثم جاز، فما ذكروه.

210. And Hammād ibn Zayd said: *“I was with Ayyūb, Yūnus* [*ibn ‘Ubayd*] *and Ibn ‘Awn. Then ‘Amr ibn ‘Ubayd passed them by and greeted them and stopped. But they did not return his greeting. Then he passes by, and they did not mention him.”*[190]

وقال الفضيل: يد الله على الجماعة، ولا ينظر الله إلى صاحب بدعة .

211. And Al-Fudayl [ibn ‘Iyyād] said: *“The Hand of Allāh is upon the Jamā’ah, and Allāh does not look at the innovator.”*

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[189] Al-Khallāl (777). And a similar narration has verily gone forth in number (206) from Imām Mālik *rahimahullāh*.

[190] “Al-Ibānah Al-Kubrā” (1984), “As-Sunnah” by ‘Abdullāh (942) and “Al-Kāmil fī Ad-Du’afā” (5/98).
I said: ‘Amr ibn ‘Ubayd is the leader of the Mu’tazilah, and the *Salaf* verily declared *takfīr* upon him.

وقال زائدة: قلت لمنصور: يا أبا عَتَّاب، اليوم الذي يصوم فيه أحدنا ينتقص فيه الذين ينتقصون أبا بكر وعمر –رضي الله عنهما–. قال: نعم .

212. And Zāidah said: I said to Mansūr: *"O Abū 'Attāb, on the day where one of us fasts, should he dishonor (or discredit or speak ill of) those who dishonor Abū Bakr and 'Umar (radiAllāhu 'anhumā)?"* He said: *"Yes."*[191]

وكان الحسن يقول: ليس لأصحاب البدعة غيبة .

213. And Al-Hasan used to say: *"There is no backbiting of the innovator."*[192]

وقال عطاء: ما أذن الله لصاحب بدعة في توبة .

214. And 'Atā said: *"Allāh does not allow the innovator to repent."*[193]

وقال أبو عبيد: عاشرت الناس، وكلمت أهل الكلام، فما رأيت قوما أوسخ وسخا، ولا أقذر قذرا، ولا أضعف حجة، ولا أحمق من الرافضة .

215. And Abū 'Ubayd said: *"I have lived with the people and spoken to the people of kalām. And I never saw a dirtier people, nor a filthier people,*

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[191] "Al-Khallāl" (773) and Al-Lālakāī (2390). And Mansūr is Ibn Al-Mu'tamar (d. 123h). And Zāidah he is Ibn Qudāmah (d. 160h) *rahimahumāllah*. And he would only narrate to the people of *Sunnah*.
In "Jami' li-Akhlāq Ar-Rāwī" (748) Ahmad ibn Yūnus said: I saw Zuhayr ibn Mu'āwiyah when he came to Zāidah and spoke to him about a man who narrated to him. So he said: *"Is he from the people of Sunnah?"* He said: *"I do not know any innovation from him."* So he said: *"How far! Is he from the people of Sunnah?"* So Zuhayr said: *"Since when are the people like this?"* So Zāidah said: *"Since the people began swearing at Abū Bakr and 'Umar."*

[192] "Dhamm Al-Kalām" (699) and Al-Lālakāī (280).

[193] Its *takhrīj* has gone forth in number (110).

nor a people with a weaker argument or a more stupid people than the Rāfidah."[194]

وذكرت الأهواء عند رَقبة بن مصقلة، فقال: أما الرافضة فإنهم اتخذوا البهتان حجة، وأما المرجئة فعلى دين الملوك، وأما الزيدية فأحسب أن الذي وضع لهم رأيهم امرأة، وأما المعتزلة فوالله ما خرجت إلى ضيعتي، فظننت أني أرجع إلا وهم قد رجعوا عن رأيهم .

216. And the desires were mentioned in front of Raqabah ibn Masqalah, so he said:

"As for the Rāfidah, then they verily took fabricated lies as their argument.

And as for the Murjiah, then they are upon the religion of the kings.

And as for the Zaydiyyah, then I think that the one who made up their opinion is a woman.

And as for the Mu'tazilah, then by Allāh, I never go out to my village without thinking, that when I return they have retracted their opinion."[195]

وقال طلحة بن مصرف: لولا أني على وضوء لأخبرتكم بما تقول الرافضة .

217. And Talha ibn Musarrif said: *"If it had not been for me being upon wudū (ablution) then I would have informed you about what the Rāfidah say."*[196]

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[194] "As-Sunnah" by 'Abdullāh (491), "Tārīkh Ibn Ma'īn" the *riwāyah* of Ad-Dawrī (4992) and Al-Khallāl (780).

[195] **I said:** Regarding his words: *"I never go out to my village without thinking, that when I return they have retracted their opinion."* Then this is because they are people of discussion and disputes. They made their intellects their leader which they follow, so they went astray.
And it has gone forth in number (131) from 'Umar ibn 'Abdil-'Azīz who said: *"Whoever makes his religion an object for disputes, he will change (his religion) often."*

[196] "Al-Ibānah Al-Kubrā" (730), Al-Lālakāī (2401) and "Al-Hilyah" (5/15).

وقال مغيرة: خرج جرير بن عبد الله وعدي بن حاتم وحنظلة الكاتب من الكوفة، حتى نزلوا قرقيسيا، وقالوا: لا نقيم ببلدة يُشتم فيها صاحب رسول الله صلى الله عليه وسلم عثمان بن عفان .

218. And Mughīrah said: Jarīr ibn ʻAbdillāh, ʻAdī ibn Hātim and Handhalah the writer all went out from Kūfah until they reached Qarqīsiyā[197]. And they said: *"We will not remain in a city (i.e. Kūfah) where they swear at the companion of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) ʻUthmān ibn ʻAffan (radiAllāhu ʻanhu)."*[198]

وقال أحمد بن عبد الله بن يونس : باع محمد بن عبد العزيز التيمي داره وقال: لا أقيم بالكوفة، بلدة يُشتم فيها أصحاب رسول الله –صلى الله عليه وسلم– .

219. And Ahmad ibn ʻAbdillāh ibn Yūnus said: Muhammad ibn ʻAbdil-ʻAzīz At-Taymī sold his house. And he said: *"I will not live in Kūfah; a city where the companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) is sworn at."*[199]

وقال العوام بن حوشب: أدركت من أدركت من صدر هذه الأمة، بعضهم يقول لبعض: اذكروا محاسن أصحاب رسول الله –صلى الله عليه وسلم– لتأتلف عليه القلوب، ولا تذكروا ما شجر بينهم، فتحرشوا الناس عليهم .

220. And Al-ʻAwwām ibn Hawshab said: *"I met those whom I met form the beginning of this Ummah, and they would say to each other: 'Mention the good traits of the companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam), in order for the hearts unite upon this. And*

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[197] A place close to the Khābūr River in current Syria.

[198] "At-Tārīkh Al-Kabīr" by Al-Bukhārī (3/36), "Al-Mu'jam Al-Kabīr" by At-Tabarānī (2/293/2217) and Al-Lālakāī (2371). Al-Haythamī said in "Majma' Az-Zawāid" (9/98): *"Its narrators are the narrators of sahīh, except that Mughīrah did not hear from the Sahābah (radiAllāhu 'anhum)."*

[199] "Tārīkh Ibn Ma'īn" the *riwāyah* of 'Uthmān Ad-Dārimī (814) and "Al-Jarh wat-Ta'dīl" (8/6).

do not mention the disagreements among them by which you instigate the people against them.'"[200]

وقال سفيان بن عيينة: لا يغل قلب أحد على أحد من أصحاب رسول الله –صلى الله عليه وسلم– إلا كان قلبه على المسلمين أغل .

221. And Sufyān ibn 'Uyaynah said: *"The heart of a person is not filled with hatred against the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), except that he has more hatred in his heart towards the Muslims."*

وقال سفيان:

222. And Sufyān said:

﴿ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ﴾

"That is a nation that has gone forth. They will have what they earned and you will have what you earn." (Al-Baqarah 2:134)

قال أصحاب محمد –صلى الله عليه وسلم– .

He said: *"The companions of Muhammad (sallAllāhu 'alayhi wa sallam)."*[201]

[200] Al-Khallāl (815), "As-Sunnah" by Harb (466), "Ash-Sharī'ah" (2194) and "Al-Kāmil" (4/34).

[201] In the books of *tafāsīr* then those intended with this verse are: Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and their children (*'alayhimus-salām*).
See "Tafsīr At-Tabarī" (1/563) and "Ad-Durr Al-Manthūr" (1/337).

وقال الشعبي: نظرت في الأهواء، وكلمت أهلها، فلم أرَ قوما أقل عقلا من الخشبية.

223. And Ash-Sha'bī said: *"I looked into the desires and I spoke with its people. And I did not see a people with lesser intellect than the Khashabiyyah."*[202]

وقال عاصم بن ضمرة: قلت للحسن بن علي: إن الشيعة يزعمون أن عليا يرجع. فقال: كذبوا، لو علمنا ذلك ما تزوج نساؤه، ولا قسمنا ماله .

224. And 'Āsim ibn Damrah said: I said to Al-Hasan ibn 'Alī: *"Verily, the Shī'ah claim that 'Alī will return?!"*

So he said: *"They have lied. If we knew this would happen, his women would not have married and we would not have divided his wealth."*[203]

وقال سفيان الثوري: من فضَّل عليا على أبي بكر وعمر فقد عابهما، وعاب من فضَّله عليهما .

225. And Sufyān Ath-Thawrī said: *"Whoever prefers 'Alī over Abū Bakr and 'Umar, he has verily criticized them and criticized the one who was preferred over them."*[204]

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[202] "As-Sunnah" by 'Abdullāh (1252), Al-Khallāl (776) and Al-Lālakāī (2823). Al-Khasbiyyah: They are a sect from the Rāfidah who were called as such because they one time fought with *khasab* (wood). And it was said: Because they claim that they will not fight with the sword with anyone but the protected *Imām*. And with others than him, then they fight with wood. And it said: Those who preserved the wood of Zayd ibn 'Alī when he was crucified. And they are the companions of Al-Mukhtār ibn Abī 'Ubayd.
See: "Gharīb Al-Hadīth" by Al-Harbī (2/545), "Tawdīh Al-Mushtabih" (3/120) and "Ar-Radd 'alā Ahlil-Ahwā wal-Bida" by Al-Mallatī (p. 164).

[203] 'Abdullāh ibn Ahmad in "Zawāid Fadāil As-Sahābah" (1226), Ibn Sa'd in "Tabaqāt Al-Kubrā" (3/39) and Harb Al-Karmānī in "As-Sunnah" (472).

[204] Al-Lālakāī (2617).

وقال جابر بن يزيد الجُعفي: قال لي محمد بن علي: يا جابر، بلغني أن أقواما بالعراق يتناولون أبا بكر وعمر، ويزعمون أنهم يحبوننا، ويزعمون أني أمرتهم بذلك، فأبلغهم أني إلى الله منهم بريء، والذي نفسي بيده لو وليت لتقربت بدمائهم إلى الله –عز وجل–، إن أعداء الإسلام لغافلون عن قلة حراء مع رسول الله –صلى الله عليه وسلم–

226. And Jābir ibn Yazīd Al-Ju'fī said: Muhammad ibn 'Alī said to me: *"O Jābir, it has reached me that a people in 'Irāq show allegiance to us, and they swear at (and criticize) Abū Bakr and 'Umar, and they claim that they love us (i.e. Ahlul-Bayt). And they claim that I have commanded them to this (i.e. swearing at Abū Bakr and 'Umar). So inform them that I declare myself innocent to Allāh from them. By the One in whose Hand my soul is in, if I was put in authority I would verily seek nearness to Allāh by (spilling) their blood. Verily, the enemies of Allāh are unaware about (the status of) these two."*[205]

وقال جابر: جاء نفر من الناس إلى علي بن الحسين، فأثنوا عليه، فقال: ما أكذبكم وأجرأكم على الله –عز وجل–! نحن من صالحي قومنا، وبحسبنا أن نكون من صالحي قومنا

227. And Jābir said: A group of people came to 'Alī ibn Al-Husayn and praised him.

So he said: *"How much you lie and how daring you are against Allāh 'azza wa jalla! We are from the righteous of our people, and it is enough (description) for us to be from the righteous of our people."*[206]

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[205] Originally it is: *"Unaware of the highest point of mountain Hirā with the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."*
And what I have written is from "Al-Hilyah" (3/185) and "Tārīkh Dimashq" (45/286).

[206] "Tabaqāt Al-Kubrā" by Ibn Sa'd (5/214) and "Tahdhīb Al-Kamāl" (20/394).

وقال سليمان بن قرم الضبي: كنت عند عبد الله بن الحسين بن الحسن، فقال له: رجل أصلحك الله، من أهل قبلتنا أحد ينبغي أن نشهد عليه بشرك؟ قال: نعم، الرافضة، أشهد إنهم لمشركون، وكيف لا يكونون مشركين؟ ولو سألتهم: أذنب النبي –صلى الله عليه وسلم–؟ لقالوا: نعم، وقد غفر الله له ما تقدم وما تأخر، ولو قلت لهم: أذنب علي؟ لقالوا: لا، ومن قال ذلك فقد كفر .

228. And Sulaymān ibn Qarn Ad-Dabbī said: I was with ʻAbdullāh ibn Al-Hasan ibn Al-Hasan, when a man said to him: *"May Allāh make your affair good. Is there anyone from the people of our qiblah whom we should to testify as being upon shirk?"* He said: *"Yes, the Rāfidah. I verily testify that they are mushrikūn. And how can they not be mushrikūn. If you ask them: 'Did the Prophet (sallAllāhu 'alayhi wa sallam) commit sins?' They would verily say: 'Yes.' And Allāh verily forgave him for what went forth and what came after of his sins. And if you said to them: 'Did 'Alī commit sins?' They would verily say: 'No.' And whoever says this has verily committed kufr."*

حدثنا أبو القاسم عبد الله بن محمد بن إسحاق المروزي، قال: أخبرنا عباس الدوري، قال: أخبرنا جعفر بن عون، عن فضيل بن مرزوق، قال: سمعت عبد الله بن الحسن بن الحسين يقول لرجل من الرافضة: والله إن قتلك لقربى لولا حق الجوار.

229. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn Ishāq Al-Marwazī narrated to us and said: ʻAbbās Ad-Dūrī narrated to us and said: Ja'far ibn ʻAwn narrated to us, from Fudayl ibn Marzūq who said: I heard ʻAbdullāh ibn Hasan ibn Hasan say to a man from the Rāfidah: *"By Allāh, verily killing you is (seeking) nearness (to Allāh), (and I would have done so) if it had not been for the right of the neighbor."*[207]

[207] "Tārīkh Ibn Ma'īn" the *riwāyah* of Ad-Dūrī (1162) and Al-Lālakāī (2803, 2804). And its wording is: He said to a man from them: *"By Allāh, killing you is seeking nearness to Allāh!"* He said: *"May Allāh show you mercy. I verily know that you say this while joking."* He said: *"No, by Allāh. This is not joking, rather this is serious. And I will not leave you, if I leave you, except due to being my neighbor."* And he said: *"If Allāh makes it possible for us, we would verily cut off your hands and feet."*

وقال جابر بن رفاعة: سألت جعفر بن محمد –رضي الله عنه– عن أبي بكر وعمر –رضي الله تعالى عنهما–، فقال: لا أنالني الله شفاعة محمد إن لم أتقرب إلى الله بحبهما والصلاة عليهما .

230. And Jābir ibn Rifā'ah said: I asked Ja'far ibn Muhammad (*radiAllāhu 'anhu*) about Abū Bakr and 'Umar (*radiAllāhu 'anhumā*)?

So he said: *"Allāh will not let me achieve the intercession of Muhammad (sallAllāhu 'alayhi wa sallam) if I do not seek nearness to Allāh by loving them and praying for them."*[208]

وقال الحسن بن صالح: سألت جعفر بن محمد عن أبي بكر وعمر؟ فقال: أبرأ من كل من ذكرهما إلا بخير، قلت: لعلك تقول ذاك تقية؟ فقال: أنا إذن من المشركين، ولا نالتني شفاعة محمد –صلى الله عليه وسلم– إن لم أتقرب إلى الله –عز وجل– بحبهما، ولكن قوما يتأكّلون من الناس

231. And Al-Hasan ibn Sālih said: I asked Ja'far ibn Muhammad about Abū Bakr and 'Umar? So he said: *"I disassociate from everyone who mentions them anything but good."* I said: *"Perhaps you say this as taqiyyah?"* So he said: *"Then I would be from the mushrikīn. And the intercession of Muhammad (sallAllāhu 'alayhi wa sallam) would not reach me, if I do not seek nearness to Allāh – 'azza wa jalla – by loving them. Rather people remain in their positions of authority through us."*[209]

وقال أبو خالد الأحمر: سألت عبد الله بن الحسن بن الحسين –رضي الله عنهما– عن أبي بكر وعمر –رضي الله عنهما–؟ فقال: صلى الله عليهما، ولا صلى على من لم يصلِّ عليهما، ونحن غدا برآء ممن جعلنا طعمته .

232. And Abū Khālid Al-Ahmar said: I asked 'Abdullāh ibn Hasan ibn Hasan (*radiAllāhu 'anhu*) about Abū Bakr and 'Umar (*radiAllāhu 'anhumā*)?

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[208] "Fadāil As-Sahābah" by Ahmad ibn Hanbal (176), "As-Sunnah" by 'Abdullāh (1281) and Al-Lālakāī (2466).

[209] "As-Sunnah" by 'Abdullāh (1280 with my *tahqīq*).

So he said: *"Allāh sent His peace upon them. And He did not send His peace upon those who do not send peace upon them. And tomorrow we (i.e. Ahlul-Bayt) are free from those who have made us a food for themselves."*[210]

وقال محمد بن علي بن الحسين: مَن فضلنا على أبي بكر وعمر فقد برئ من سنة جدنا -صلى الله عليه وسلم-، ونحن خصماؤه غدا عند الله -عز وجل- .

233. And Muhammad ibn 'Alī ibn Al-Husayn said: *"Whoever prefers us (i.e. Ahlul-Bayt) over Abū Bakr and 'Umar, he has verily disassociated himself from the Sunnah of our grandfather (sallAllāhu 'alayhi wa sallam). And we will dispute with him tomorrow in front of Allāh 'azza wa jalla."*[211]

وقال علي بن أبي طالب -رضي الله عنه-: قال لي النبي -صلى الله عليه وسلم-: **سيأتي قوم لهم نبز، يقال لهم: الرافضة، أين لقيتهم فاقتلهم؛ فإنهم مشركون**. قلت: يا رسول الله، وما العلامة فيهم؟ قال: **يقرضونك بما ليس فيك، ويطعنون على السلف**.

234. And 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There will come a people who will have a nickname. They will be called: Ar-Rāfidah. Kill them wherever you find them, for they are verily mushrikūn."***

I said: *"O Messenger of Allāh, and what is their sign?"*

He said: ***"They accuse you for something which you do not possess (of attributes), and they slander the Salaf."***[212]

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[210] "Fadāil As-Sahābah" by Ad-Dāraqutnī (59) and "An-Nahī 'an Sabb Al-Ashāb" by Ad-Diyā (25).

[211] See "An-Nahī 'an Sabb Al-Ashāb" by Ad-Diya Al-Maqdisī (What was mentioned from the words of Abū Ja'far Muhammad ibn 'Alī ibn Al-Husayn).

[212] Narrated by Ibn Abi 'Āsim in "As-Sunnah" (1013, 1014), At-Tabarānī in "Al-Awsat" (6605) and Al-Ājurrī (2220). And the *hadīth* has many chains of narration, none of which are free from weakness.

وقال علي –رضي الله تعالى عنه–: تفترق هذه الأمة على نيف وسبعين فرقة، شرها فرقة تنتحل حبنا، وتخالف أمرنا .

235. And ʻAlī (*radiAllāhu ʻanhu*) said: *"This Ummah will become divided into seventy-odd groups. The worst of them is a group that falsely claim to love us while they oppose our affair."*[213]

وقال علي –رضي الله عنه–: يهلك فيَّ رجلان: محب مفرط، ومبغض مفتر .

236. And ʻAlī (*radiAllāhu ʻanhu*) said: *"Two (types) of men will be destroyed due to me: And excessive lover and a hater who invents lies."*[214]

قال: حدثنا أبو بكر عبد الله بن محمد بن زياد النيسابوري، قال: أخبرنا عبد الملك بن عبد الحميد الميموني، قال لي أحمد بن حنبل –رحمه الله تعالى عليه–: يا أبا الحسن إذا رأيت رجلا، يذكر رجلا من أصحاب رسول الله –صلى الله عليه وسلم– بسوء، فاتهمه على الإسلام .

237. He said: Abū Bakr ʻAbdullāh ibn Muhammad ibn Ziyād An-Naysabūrī narrated to us and said: ʻAbdul-Malik ibn ʻAbdil-Hamīd Al-Maymūnī narrated to us and said: Ahmad ibn Hanbal – *rahmatullāhi ʻalayhi* – said to me: *"O Abū Al-Hasan. If you see a man who mentions a man from the companions of the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) with something evil, then accuse him in (his) Islām."*[215]

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[213] Narrated by Harb Al-Karmānī in "As-Sunnah" (470) with my *tahqīq*, Al-Ājurrī in "Ash-Sharī'ah" (2224), Abū Nu'aym in "Al-Hilyah" (5/8) and Al-Khatīb in "Tārīkh Baghdād" (13/104).

[214] "As-Sunnah" by ʻAbdullāh (1240) with my *tahqīq*. And it is a *sahīh* narration.

[215] Al-Lālakāī (2359) and "Al-Hujjah fī Bayān Al-Mahajjah" (2/397).

وقال علي بن أبي طالب، قال لي النبي –صلى الله عليه وسلم–: **يخرج قبل قيام الساعة قوم، يقال لهم الرافضة برءاء من الإسلام.**

238. And ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said to me: ***"Towards the time of the establishment of the Hour a people will emerge who will be called: Ar-Rāfidah. They have nothing to do with Islām."***[216]

حدثنا القاضي ابن المفرق، قال: حدثنا محمد بن أحمد بن محمد، قال: أخبرنا محمد بن أحمد بن خالد، قال: حدثني أبو عبد الله المؤدب المعروف بابن شاخيل. قال: حدثني يزيد بن محمد الثقفي، قال: أخبرنا حسان بن سدير عن سدير عن محمد بن علي، عن أبيه، أنه قال: قال علي –رضي الله عنه– لنوف البكالي، وهو معه السطح: يا نوف تدري من شيعتي؟ قال: لا والله، قال: شيعتي الذبل الشفاه، الخمص البطون، تعرف الرهبانية والربانية في وجوههم، رهبان بالليل، أسد بالنهار.

إذا جنهم الليل ائتزروا على أوساطهم، وارتدوا على أطرافهم، يخورون كما تخور الثيران، في فكاك رقابهم، شيعتي الذين إذا شهدوا لم يعرفوا، وإذا خطبوا لم يزوجوا، وإذا مرضوا لم يعادوا، وإذا غابوا لم يفتقدوا، شيعتي الذين في أموالهم يتواسون، وفي الله يتباذلون، درهم وفلس، وفلس وثوب، وثوب وإلا فلا.

شيعتي من لم يهر هرير الكلاب، ولم يطمع طمع الغراب، لا يسأل الناس، وإن مات جوعا، إن رأى مؤمنا أكرمه، وإن رأى فاسقا هجره، هؤلاء والله يا نوف شيعتي، شرورهم مأمونة، وقلوبهم محزونة، وحوائجهم خفيفة، وأنفسهم عفيفة، فإن اختلفت بهم البلدان، لم تختلف قلوبهم، أما الليل فصافون أقدامهم، يفترشون جباههم، تجري دموعهم على خدودهم، يجأرون في فكاك رقابهم.

وأما النهار فحلماء علماء، نجباء كرام أبرار أتقياء، يا نوف شيعتي الذين أخذوا الأرض بساطا، والماء طيبا، والقرآن شعارا، والدعاء دثارا، قرضوا الدنيا قرضا، على دين منهاج عيسى ابن مريم –عليه السلام–.

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[216] Narrated by ʻAbdullāh in "As-Sunnah" (1246), and it was declared weak by Al-ʻUqaylī, Adh-Dhahabī, Al-Būsirī and others.

239. He said: Al-Qādī ibn Mutarrif narrated to us and said: Muhammad ibn Ahmad ibn Muhammad narrated to us and said: Muhammad ibn Ahmad ibn Khālid narrated to us and said: Abū 'Abdillāh Al-Muaddib – who was known as Ibn Shakhāyil – narrated to us and said: Yazīd ibn Muhammad Ath-Thaqafī narrated to me and said: Hanān ibn Sadīr narrated to us, from Sadīr, from Muhammad ibn 'Alī, from his fathers who said: 'Alī (*radiAllāhu 'anhu*) said to Nawf Al-Bikālī – while he was with him in *As-Sath* (a high place): *"O Nawf, do you know who are my shī'ah (followers)?"*

He said: *"No, by Allāh."*

He said: *"My followers are those with dry lips and stomachs that are a fifth full (due to fasting). You can recognize the worship and the devotion (to Allāh) on their faces. They are monks in the night and lions in the day. When the night covers them they tighten their garments around their waists (to pray) and they put their covers over their shoulders (similar to the clothes of ihrām), and they roar just like the bulls roar (i.e. they cry) seeking their necks to be freed (from Hellfire).*

My shī'ah are those who if they testify they are not known, if they ask for a woman they are not given her in marriage, if they are sick they are not visited and if they are absent no-one misses them (due to being far away from fame).

My shī'ah are those who support each other with their wealth and for Allāh they spend: a dirham (to one) and a dirham (to another), a fils (to one) and a fils (to another), a garment (to one) and a garment (to another), and if not (fairly distributed like this) then not.

My shī'ah are those who do not whine like the whining of the dog, and they do not crave (for dunyā) like the craving of the crow. Their needs are small and their souls are simple. And even if their countries differ, then their hearts do not differ.

As for in the night, then they straighten their feet (in prayer), make level their foreheads (in prostration), their tears run down their cheeks while invoking for the freeing of their necks (from Hellfire).

As for in the day, then they are forbearing, scholars, noble, honorable, righteous and God-fearing.

O Nawf, my shī'ah are those who took the earth as something simple (i.e they do not have much dunyā), water as their perfume, the Qurān as their banner, invocation as their garment and they only took from the dunyā what they needed. (They are) upon the minhāj of 'Īsā ibn Maryam ('alayhis-salām)."[217]

[217] Narrated by Ibn Makhlad Al-Bazzār in his "Juz" (269), "Al-Hilyah" (1/79) and (6/53) and Ibn 'Asākir in his "Tārīkh" (62/306).
And in "Tārīkh Baghdad" (7/162): *"…upon minhāj of 'Īsā ibn Maryam. O Nawf, Allāh verily revealed to His slave 'Īsā: 'Say to Banū Isrāīl: Do not enter a house among My houses, except with clean heart, fearful sights and clean hands.'"*

The second part: The *Usūl* of the *Sunnah* and the *i'tiqād* (belief) of the *Salaf*

قال الشيخ:

They *Shaykh* [Abū 'Abdillāh Ibn Battah, may Allāh honor him] said:

قد أتينا يا أخي –رحمك الله– ونفعنا وإياك بالعلم، واستعملنا به ووفقنا للسنة، وأماتنا عليها بجمل من أقاويل العلماء، وأخبار المصطفى –صلى الله عليه وسلم– في التحذير والتخويف، والإعذار والإنذار من الوقوع في البدعة، والإنذار من الوقوع في البدعة، وما أمروا به من التمسك بالسنة، والتحفظ لها، والإقبال عليها، ومجانبة من خالفها، ومباينة من خرج عنها، بما اتجه لنا رسمه، وسهل علينا ذكره، مما في بعضه كفاية وغنى، لمن أحب الله عز وجل خيره، وكان بقلبه أدنى وحياة .

O brother – may Allāh show you mercy and benefit us and you with knowledge, appoint us to it, give us success in (following) the *Sunnah* and let us die upon it – we have verily conveyed some of the sayings of the scholars and the narrations from the *Mustafā* (*sallAllāhu 'alayhi wa sallam*) regarding warning against, frightening, noticing and cautioning against falling into innovation. And what they commanded of adhering to the *Sunnah*, preserving it, drawing near to it, staying away from those who oppose it and separating from those who exit from it by what we have presented and what was easy for us to mention, from that in which there is enough and sufficiency for the one whom Allāh – *'azza wa jalla* – wants good for and who has the slightest amount of life in his heart.

ونحن الآن ذاكرون، شرح السنة ووصفها، وما هي في نفسها، وما الذي إذا تمسك به العبد، ودان الله به سمي بها، واستحق الدخول في جملة أهلها، وما إن خالفه أو شيئا منه، دخل في جملة من عبناه، وذكرناه وحذرنا منه، من أهل البدع والزيغ، **مما أجمع على شرحنا له، أهل الإسلام، وسائر الأمة، مذ بعث الله نبيه –صلى الله عليه وسلم–، إلى وقتنا هذا** .

And now we will mention the *sharh* (explanation) of the *Sunnah* and its description and what it essentially is, and what it is that if the slave adheres to it and believes in Allāh by it, then he is named by it and deserves to be considered among its people.

And that which if the slaves opposes any of it, then he is considered to be among those whom we criticized, mentioned and warned against from the people of innovation and deviation. **The explanation of which the people of Islām have agreed upon, and all of the *Ummah* have gone forth (believing it) since Allāh sent our Prophet Muhammad (*sallAllāhu 'alayhi wa sallam*) until this time of ours.**

أول ما نبدأ بذكره من ذلك:

And the first we begin with mentioning from this is:

ذكر ما افترض الله –عز وجل– على عباده، وبعث به رسوله –صلى الله عليه وسلم–، وأنزل فيه كتابه، وهو الإيمان بالله –عز وجل–، ومعناه التصديق، بما قاله وأمر به، وافترضه ونهى عنه، من كل ما جاءت به الرسل من عنده، ونزلت فيه الكتب، وبذلك أرسل المرسلين، فقال –عز وجل–:

240. The mentioning of what Allāh – *'azza wa jalla* – have obligated upon His slaves, and what He sent His Messenger (*sallAllāhu 'alayhi wa sallam*) with and revealed His Book with; and that is the *īmān* (belief) in Allāh *'azza wa jalla*.

And the meaning of it (i.e. *īmān*) is: The belief in what He said, commanded, obligated and prohibited from everything what the messengers came with from Him and the Books were revealed with. This is what the messengers were sent with. For He – *'azza wa jalla* – said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

"And We have not sent any messenger before you, except that it was revealed to him that there is no-one worthy of worship besides Me, so worship Me." (Al-Anbiyā 21:25)

والتصديق على ذلك، قول باللسان وتصديق بالجنان، وعمل بالأركان،

241. And the belief in this is by:

The speech upon the tongue, the belief in the heart and performing the pillars.[218]

يزيده كثرة العمل، والقول بالإحسان، وينقصه العصيان، وله أول وبداية، ثم ارتقاء وزيادة بلا نهاية، قال الله –عز وجل–:

242. Performing more (good) deeds and saying good words increases it. And what disobedience decreases it. And it has a start and a beginning, and after that progressing and increasing until no end.[219]

Allāh – *'azza wa jalla* – said:

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

"Those to whom the people said: 'Verily, the people have gathered against you, so fear them.' But this increased them in *īmān* and they said: 'Allāh is Sufficient for us and the best Disposer of affairs." (Ālu 'Imrān 3:173)

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[218] This is in opposition to the Murjiah and those who agree with them, among those who do not make it as a condition for the correctness of īmān that a person performs good deeds.As for the people of *Sunnah*, from the righteous *Salaf* and those who followed them until this time of ours, then they all agree that *īmān* has three pillars, and that the *īmān* of the slave is not accepted except if these three pillars are gathered (at the same time).
Imām Ash-Shāfi'ī – *rahimahullāh* – said: *"And the ijmā' from the Sahābah and tābi'ūn and those who came after them, among those whom we met, is that they say: Verily īmān is in speech, deeds and intention (i.e. the heart). None of these three will benefit except by the others."* See: Al-Lālakāī (1593).

[219] In "As-Sunnah" by 'Abdullāh ibn Ahmad (665) Al-Walīd ibn Muslim said: *"I heard Al-Awzā'ī, Mālik and Sa'īd ibn 'Abdil-Azīz all say: that īmān does not end, it can always increase. And they would rebuke the one who said that his īmān is complete and that his īmān is equal to the īmān of Jibrīl ('alayhi as-salām)."*

وقال –عز وجل–:

And He – *'azza wa jalla* – said:

﴿ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ﴾

"And for those who believe to increase in *īmān*."
(Al-Muddaththir 74:31)

وقال تبارك وتعالى:

And He – *tabāraka wa ta'ālā* – said:

﴿ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

"In order for them to increase in *īmān* upon their (current) ***īmān*."** (Al-Fath 48:4)

وقال معاذ بن جبل لرجل: اجلس بنا نؤمن ساعة، يعني نذكر الله فتزداد إيمانا، وكل شيء يزيد فهو ينقص .

243. And Mu'ādh ibn Jabal (*radiAllāhu 'anhu*) said to a man: *"Sit down and let us believe for a while."*[220]

Meaning: We mention Allāh so we increase in *īmān*.

And everything that increases can also decrease.[221]

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[220] "Al-Ibānah Al-Kubrā" (1218), Al-Bukhārī in his commentary (1/9), 'Abdullāh in "As-Sunnah" (773), Abū 'Ubayd in "Al-Īmān" (57) and Ibn Abī Shaybah in "Al-Īmān" (105). And its *isnād* is *sahīh*.

[221] This is in opposition to the Murjiah and Ashā'irah who say: *Īmān* does not increase nor decrease.

ثم الاستثناء في الإيمان، وهو أن يقول الرجل: "أنا مؤمن إن شاء الله"،

244. Then the *istithnā* (exception) in *īmān*. And this is that a man says: *"I am a believer, in shā Allāh."*

كذا كان يقول عبد الله بن مسعود، وبه أخذ العلماء من بعده، مثل: علقمة، والأسود، وأبي وائل، ومسرور، ومنصور، ومغيرة، وإبراهيم النخعي، والأعمش، وحماد بن زيد، ويزيد بن زريع، وبشر بن المفضل، ومعاذ بن معاذ، وسفيان بن حبيب، وسفيان الثوري، وابن المبارك، والفضيل بن عياض. في جماعة سواهم يطول الكتاب بذكرهم، وهذا استثناء على يقين، قال الله –عز وجل–:

245. 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) used to say like this.[222]

And the scholars after him adhered to this, such as: 'Alqamah, Al-Aswad, Abū Wāil, Masrūq, Mansūr, Mughīrah, Ibrāhīm An-Nakha'ī, Al-A'mash, Hammād ibn Zayd, Yazīd ibn Zuray', Bishr ibn Al-Mufaddal, Mu'ādh ibn Mu'ādh, Sufyān ibn Habīb, Sufyān Ath-Thawrī, Ibn Al-Mubārak and Al-Fudayl ibn 'Iyyād along with others besides them. The book would become long by mentioning them (all).

And this is an *istithnā* (exception) while being upon *yaqīn* (certainty). Allāh – *'azza wa jalla* – said:

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[222] This was narrated by Ibn Battah in "Al-Ibānah" (1269) and its wording is: From Al-Hasan that a man said in front of 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*): *"I am verily a believer."* So it was said to Ibn Mas'ūd: *"Verily, this man claims that he is a believer!"* So he said: *"Ask him whether he will be in Paradise or Hellfire."* So they asked him and he said: *"Allāh knows best."* So 'Abdullāh said to him: *"Then why did you not entrust the worldly life (to Allāh), just like you entrusted the herefter."*
And the opinion of *istithnā* in *īmān* is firmly established from Ibn Mas'ūd (*radiAllāhu 'anhu*). And I mentioned this in my commentary upon "As-Sunnah" by 'Abdullāh (634) and "Ar-Radd 'alā Al-Mubtadi'ah" by Ibn Al-Bannā (252).

﴿ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ ﴾

"You will verily enter Al-Masjid Al-Harām – *in shā Allāh* – in safety." (Al-Fath 48:27)[223]

وقال النبي –صلى الله عليه وسلم–: **إني لأرجو أن أكون أتقاكم لله عز وجل**.

246. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"I verily hope to be the most fearing of Allāh – azza wa jalla – among you."***[224]

وقال وقد اجتاز البقيع: **وإنا –إن شاء الله– بكم لاحقون**.

247. And he (*sallAllāhu 'alayhi wa sallam*) – when he passed by Al-Baqī' (i.e. the graveyard of the *Sahābah*) – said: ***"And we will verily follow you, in shā Allāh."***[225]

فهذا كله استثناء على يقين، ولكن يجب أن يعلم كيف يستثنى، ولأي سبب وقع الاستثناء؛ لئلا يظن المخالف أن استثناءه من قبل الشك،

So this is all *istithnā* upon *yaqīn* (and not due to doubting in ones *īmān*).

But it is obligatory upon everyone who makes *istithnā* to know how he should make *istithnā*? And for what reason did the *istithnā* occur?

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[223] Imām Ahmad – *rahimahullāh* – said: *"He verily knew that they would enter it, and He (still) made istithnā."* "Tabaqāt Al-Hanābilah (2/181).

[224] Abū Ya'lā narrated it with this wording in his "Musnad" (4427).
And Muslim (2562) narrated it from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"By Allāh, I verily hope that I am the one among you who fears Allāh the most, and the one among you with most knowledge about what I must avoid."***

[225] Muslim (2215) from the *hadīth* of Abū Buraydah (*radiAllāhu 'anhu*).
Imām Ahmad – *rahimahullāh* – said: *"The Prophet (sallAllāhu 'alayhi wa sallam) verily knew that he would follow them, and he (still) made istithnā."* "Tabaqāt Al-Hanābilah (2/181).

In order for the opposer not to think that the *istithnā* is from the aspect of doubt.[226]

فقد كان سفيان الثوري وابن المبارك يقولان: الناس عندنا مؤمنون في المواريث والأحكام، ولا ندري كيف هم عند الله –عز وجل–، ولا ندري على أي دين يموتون؛ لأن الاستثناء واقع على ما يستقبل؛ لأن قول العبد: "أنا مؤمن إن شاء الله" معناه: إن قبل الله إيماني وأماتني عليه، بمنزلة رجل صلى صلاة فقال: قد صليت وعلى الله القبول.

248. Sufyān Ath-Thawrī and Ibn Al-Mubārak verily used to say: *"The people for us are believers in the inheritance and judgments. And we do not know what their state is with Allāh – 'azza wa jalla – and upon which religion they will die."*[227]

For the *istithnā* occurs for what will happen in the future, because the saying of the slaves: *"I am a believer, in shā Allāh"*, means: If Allāh accepts my *īmān* and my faithfulness towards him, from the same aspect as a man who performs a prayer and then says: *"I have prayed, and it is for Allāh to accept it (or not)."*

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[226] Ibn Battah said in "Al-Ibānah Al-Kubrā" (1/552): *"Istithnā is correct from two aspects. (1) The first of them: Is negating the purification of one's self in order for him not to testify upon himself with the realities of īmān and its perfections. For verily, the one who is absolute certain about his soul in these descriptions, he has testified that it will be in Paradise, and the Pleasure and Satisfaction (of Allāh upon himself). And whoever testifies upon himself with this, he is more suitable for the opposite of it. (2) And the istithnā is also correct from another aspect. That is that it occurs upon the future deed, continuous actions and upon the ending and the remaining of life. And (the one who says it) intends: I am verily a believer if Allāh makes my end to be upon the deeds of the believers, and if I am written with Allāh in the register of the people of īmān. And if what I am upon (now) of the deeds of the believer is something that will continue and remain for me until I meet Allāh. And I do not know if I wake up or go into the evening upon īmān or not."*

[227] Ibn Al-Hanbalī mentioned this narration from Ath-Thawrī and Ibn Al-Mubārak in "Ar-Risālah Al-Wādihah" (2/814).

كذلك الحج، وكذلك إذا صام أو عمل عملا، فإنما يقع استثناؤه فيه على الخاتمة، وقبول الله إياه، لا أنه قد شك فيما قد قاله وعمله، وقد يرى الرجل يصلي، فيقال له: صليت، فيقول: نعم، إن قبلت.

And likewise is the Hajj. And likewise if he fast or perform any good deed, then the *istithnā* in it occurs upon the ending and whether Allāh accepts it. Not that he doubts regarding what he said or performed.

And a man might be seen prayer, and then it is said to him: *"Have you prayed?"*

So he will say: *"Yes, if it is accepted."*

ثم بعد ذلك أن يعلم أن الإسلام معناه غير الإيمان، فالإسلام اسم ومعناه الملة، والإيمان اسم ومعناه التصديق، قال الله -عز وجل-:

249. Then after that: That you know that the meaning of Islām is different than (the meaning of) *īmān*.

"Al-Islām": is a name. And its meaning is: the *millah* (religion).

And "Al-Īmān": is a name. And its meaning is: the belief.

Allāh – *'azza wa jalla* – said:

﴿ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا ﴾

"And you are not a *mumin* (believer in) **us."** (Yūsuf 12:17)

يريد "بمصدق لنا"، والآي في صحة ما قلناه كثير، ومنه:

Intending: (You are not) a believer in us.[228]

And the evidences for the correctness of what we have said are many.

From it is:

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[228] Many from the first generations of *Ahlus-Sunnah wal-Jamā'ah* explained *īmān* with its meaning in the language, so they said: *Īmān* is the belief.
I said: This is the definition of *īmān* in the language. As for its meaning in the Islamic Law then it is more specific than its meaning in the language. Because the Legislator verily added some issues to it which it cannot be fulfilled without. So He made it to be in the heart, upon the tongue and with the limbs. A person is not a Muslims without these (three) are gathered in him.
Ibn Jarīr At-Tabarī said in "Tabsīr fī Ma'ālim Ad-Dīn" (p.190) after he mentioned the disagreement regarding the meaning of *īmān*. He said: *"The correct opinion in that with us is, that īmān is a name for the belief, just as the Arabs have said. And the Book of Allāh – Exalted is His Mention – came with this (meaning) from the brothers of Yūsuf in their saying to their father:*

﴿ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا ﴾

"And you are not a *mumin* (believer in) **us."** (Yūsuf 12:17)

Which means: You are not going to believe us in what we say. Except that the meaning based upon which the name mumin (believer) deserves to be given, is what gathers all of the meanings of īmān. And that is performing all of the obligatory deeds of Allāh – Exalted is His Mention – of knowledge (in the heart), acknowledgement (upon the tongue) and deeds (with the limbs)."
And this clarifies that when the scholars of *Ahlus-Sunnah* explained *īmān* as being the belief, they did not mean the same as what most of the Murjiah and Ashā'irah mean when they explain *īmān* as being the belief.
As for the difference between the saying of *Ahlus-Sunnah* and the saying of the Ashā'irah (and the Murjiah) in īmān that it is only in belief (and not deeds), then Abū Al-Qāsim Al-Asbahānī – whose nickname is Qawām As-Sunnah – said in "Al-Hujjah fī Bayān Al-Mahajjah" (1/403): *"Īmān in the Islamic Law is an expression for all of the inwardly and outwardly acts of obedience. And the Ashā'irah said: 'Īmān is the belief, and the deeds and sayings are from its laws, and not from īmān itself."*

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا ﴾

"And the Bedouins said: 'We have believed.' Say: 'You have not believed, rather say: We have submitted ourselves (to Islām)**."**
(Al-Hujurāt 49:14)[229]

ويخرج الرجل من الإيمان إلى الإسلام، ولا يخرجه من الإسلام إلا الشرك بالله،

250. And a man can exit from *īmān* to Islām[230], and nothing makes him exit from Islām, except *shirk*.[231]

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[229] Al-Maymūnī said: I said to Ahmad: *"Do you differentiate between Islām and īmān?"* So he said to me: *"Yes."* So I said to him: *"What do use as evidence for this?"* He said: *"The majority of ahādīth points this out."* Then he said: *"**'The fornicator does not fornicate while he is a believer.'** And Allāh – the Exalted – said:*

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا ﴾

"And the Bedouins said: 'We have believed.'"… *until the end of the verse. And Hammād ibn Zayd differentiated between Islām and Īmān."* And he said about the Murjiah: *"They make all of this one thing, and they describe a person as one Muslim mumin with the īmān of Jibrīl; a completed īmān."*

[230] In "As-Sunnah" by Al-Khallāl (1063) Hanbal said: I said to Abū 'Abdillāh: *"If a man performs a sin of fornication or he steals, does his īmān then leave him?"* He said: *"He is deficient in īmān. So the īmān is taken away from him, just as a man takes of his shirt. Then if he repents and returns (to obedience) his īmān returns to him."*

[231] And from the major *shirk* is leaving the prayer, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) informed about this when he said: ***"Verily between a man and shirk and kufr is leaving the prayer."*** Narrated by Muslim (134) from the *hadīth* of Jābir (*radiAllāhu 'anhu*).

أو برد فريضة من فرائض الله –عز وجل– جاحدا بها، فإن تركها تهاونا وكسلا كان في مشيئة الله –عز وجل–،

Or if he refuses a *farīdah* (obligatory act of worship) from the *farāid* of Allāh – *'azza wa jalla* – while rejecting it.[232]

But if he leaves if out of neglectfulness or laziness, then he is under the *Mashīah* (Will) of Allāh *'azza wa jalla*.

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[232] Al-Barbahārī said in "Sharh As-Sunnah" (51) with my *tahqīq*: *"And no-one from the people of the qiblah (i.e. those who pray) are exited from Islām (i.e. declared takfīr upon) before he rejects a verse from the Book of Allāh – the Exalted – or he rejects something of the narrations of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), or he prays to other than Allāh, or he slaughters for others than Allāh. But if he does any of these things, then it is obligatory upon you to exit him from Islām. And if he does not do any of these things, then he is a mumin Muslim in name and not in reality."*
I said: Some of the Murjiah use this saying of Al-Barbahārī to say that he does not believe in declaring *takfīr* upon the one who leaves the prayer. And this is because he did not mention it here along with what exits a Muslim from the religion of Islām. And this is from their pure ignorance regarding the words of the leaders of the *Sunnah*. For verily, Al-Barbahārī is here speaking about "Ahlul-Qiblah" (the people of the prayer direction), and if a nullifier from the nullifiers of Islām which he mentioned occurs from them. And this is his words: *"And no-one from the people of the qiblah (i.e. those who pray) are exited from Islām."* And "Ahlul-Qiblah" are the people of Tawhīd and prayer, just as this is not hidden for anyone who has (the slightest) insight. So whoever does not pray and does not face the *qiblah*, then he is *kāfir* to begin with, no matter if he acknowledges these things or not. And this was narrated clearly from Imām Ahmad, just as this was narrated in "As-Sunnah" by Al-Khallāl (139).
And due to this, whoever from the leaders of the *Sunnah* who did not mention not performing *takfīr* upon "Ahlul-Qiblah" or "Ahlut-Tawhīd" in his *'aqīdah*, then he mentions the *takfīr* upon the one who leaves the prayer. Just as the Imām Ibn Qutaybah ibn Sa'd (d 240h), the *shaykh* of Imām Al-Bukhārī, did in his *'aqīdah* when he said: *"And we do not declare takfīr upon anyone due to a sin, except for leaving the prayer. Even if he performs major sins."*
And Imām Ahmad said: *"And no-one is declared takfīr upon due to a sin, except the one who leaves the prayer on purpose."* "Ta'dhīm Qadr As-Salah" (982).

إن شاء عذبه، وإن شاء غفر له .

If He wants He punishes him, and if He wants He forgives him.[233]

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[233] And this is the opinion of *Ahlus-Sunnah* in all of the deeds, except the prayer. For the *ijmā'* of the *Sahābah* (*radiAllāhu 'anhum*) and the *tābi'ūn* verily occurred upon declaring *takfīr* upon the one who leaves the prayer. No matter if he leaves it due to rejecting it, or he leaves it out of neglectfulness or laziness.
And Ibn Battah included a chapter in "Al-Ibānah Al-Kubrā" called: (Chapter regarding declaring *takfīr* upon the one who leaves the prayer and withholds the *zakāh*, and the permissibility of fighting them and killing them if they do so).
Then he narrated the *hadīth* of Jābir (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*) with its chain of narration: ***"There is nothing between the slave and kufr, except leaving the prayer."***
And the saying of 'Umar (*radiAllāhu 'anhu*) when he was stabbed: *"A person who leaves the prayer has no share in Islam."*
And the saying of Jābir (*radiAllāhu 'anhu*) when he was asked: *"What used to be the distinguishing factor between kufr and īmān for you from the deeds in the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"* So he said: *"The prayer."*
And the saying of Ibn Mas'ūd (*radiAllāhu 'anhu*): *"Leaving it is kufr."*
And he also said: *"Whoever does not pray, he has no religion."*
Translator: The *muhaqqiq* here continued bringing argumentation for declaring *takfīr* upon the one leaving the prayer from the sayings of the scholars of the people of *Sunnah*. And among what he mentioned is:
'Abdullāh ibn Shaqīq said: *"The companions of the Prophet (sallAllāhu 'alayhi wa sallam) would not consider leaving any of the deeds as kufr, except the prayer."*
Narrated by At-Tirmidhī (2622), Muhammad in Nasr in "Ta'dhīm Qadr As-Salāh" (948) and it is a *sahīh* narration.
Al-Hasan Al-Basrī said: *"It has reached me that the companions of Muhammad (sallAllāhu 'alayhi wa sallam) used to say: 'Between the slave and between him committing shirk by which he commits kufr, is him leaving the prayer without any excuse."* Narrated by Ahmad in "Al-Īmān" (210) with my *tahqīq* and Ibn Battah in "Al-Ibānah Al-Kubrā" (935). And its *isnād* is *sahīh*.
Ayyūb As-Sikhtiyānī – and he is from the elders of the *tābi'ūn* – said: *"Leaving the prayer is kufr, there is no disagreement regarding that."* Narrated by Muhammad ibn Nasr in "Ta'dhīm Qadr As-Salāh" (978) and its *isnād* is *sahīh*.
Ishāq ibn Rāhūyah said: *"And it has verily been correctly narrated from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that the one who leaves the prayer is a kāfir. And likewise was the opinion of the people of knowledge from the time of the Prophet (sallAllāhu 'alayhi wa sallam) until this day of ours; that the one who leaves the prayer on purpose without any excuse until its time passes, he is a kāfir."* Narrated by Muhammad ibn Nasr in "Ta'dhīm Qadr As-Salāh" (978)

ثم من بعد ذلك أن يعلم بغير شك ولا مرية ولا وقوف أن القرآن كلام الله ووحيه وتنزيله، فيه معاني توحيده، ومعرفة آياته وصفاته وأسمائه، وهو علم من علمه غير مخلوق، وكيف قرئ، وكيف كتب، وحيث تلي، وفي أي موضع كان في السماء وجد أو في الأرض، حفظ في اللوح المحفوظ وفي المصاحف، وفي ألواح الصبيان مرصودا، أو في حجر منقوشا. وعلى كل الحالات، وفي كل الجهات، فهو كلام الله غير مخلوق، ومن قال: مخلوق، أو قال: كلام الله، ووقف أو شك، أو قال بلسانه وأضمره في نفسه

250. After that, that he knows without any doubt, uncertainty and hesitation:

That the Qurān is the Word (or Speech) of Allāh and His revelation. In it are the meanings of His Tawhīd, the knowledge of Him, His favors, His Attributes and His Names. And it is Knowledge from His Knowledge and not created. And no matter how it is read, how it is written, where it is recited, where it is located – whether this is in the heaven or on earth – memorized in the Preserved Tablet, in the *Masāhif* (pl. *Mushaf*), written in the scrolls of the young boys, or engraved in rocks, in all situations and from all aspects, then it is the Word of Allāh and not created.

a. And whoever says: *"It is created."*

b. Or says: *"It is the Word of Allāh"*, and then stops or doubts.[234]

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[234] Harb Al-Karmānī said in his *'aqīdah* in which he conveyed the *ijmā'* of the people of knowledge (97): *"The Wāqifah: And they are those who claim: That we say the Qurān is the Word of Allāh, and we do not say: (That it is) not created. And they are the worst category and the dirtiest of them."*
And with Al-Khallāl (1774) from Al-Marrūdhī who said: I asked Ahmad about the one who stops and does not say: It is not created. (Instead) he says: *"I say: It is the Words of Allāh."*? He said: *"It is said to him: Verily the scholars say that it is not created. Then if he refuses, then he is a jahmī."*
And Abū Dāwūd said in his "Masāil" (1705): I heard Ahmad in Hanbal when he was asked: *"Is it permissible for a man to say: The Words of Allāh, and then remain quiet?"* He said: *"And why would he remain quiet? If it had not been for what occurred among the people, then he could remain quiet. But when they spoke (about this), then what is their reason for not speaking (against it)."*

c. Or he says it with his tongue (i.e. that it is the Words of Allāh), and keeps it secret in his heart (i.e. that it is created).[235]

-فهو بالله كافر، حلال الدم، بريء من الله، والله منه بريء،

Then he is a *kāfir*, his blood is permissible, he has nothing to do with Allāh and Allāh has nothing to do with him.

ومن شك في كفره ووقف عن تكفيره، فهو كافر؛ لقول الله -عز وجل-:

And whoever doubts regarding his *kufr*, or hesitates in declaring *takfīr* upon him, then he is (also) a *kāfir*[236], due to the Words of Allāh the Exalted:

﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۝ فِي لَوْحٍ مَّحْفُوظٍ ﴾

"Rather, it is a Majestic Qurān. In the Preserved Tablet."
(Al-Burūj 85:21-22)

وقال:

And He said:

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[235] As such is the one who says: *"My pronunciation of the Qurān is created."* The leaders of *Sunnah* verily counted him to be from the Jahmiyyah.
Ibn Battah said in "Al-Ibānah" (2259): *"Whoever says: My pronunciation of the Qurān is created, then he is a misguided and misguiding jahmī. And whoever says: My pronunciation of the Qurān is not created, then he is an innovator. He is not spoken to until he leaves his innovation and repents from his statement. This is our madhhab in which we follow our leaders and take the example of our shuyūkh. And it is the opinion of our Imām: Ahmad ibn Hanbal rahimahullāh."* And then he mentioned the statements from Imām Ahmad regarding this issue. So look at them.

[236] Declaring *takfīr* upon the one who doubts regarding the *kufr* of the one who says that the Qurān is created, is something the scholars have agreed upon.
Abū Hātim and Abū Zur'ah said in their *'aqīdah*: *"We have met the scholars from all of the lands: Hijāz, 'Irāq, Shām and Yemen. And from their madhhab was: … And whoever claims that the Qurān is created, then he is a disbeliever in Allāh the Almighty with a kufr that brings him out of the millah. And whoever doubts regarding his kufr, among those who understand, then he is kāfir."* "Al-Lālakāī" (321).

﴿ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

"So that he may hear the Words of Allāh." (At-Tawbah 9:6)

وقوله:

And His Words:

﴿ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ﴾

"That is the Command of Allāh which He revealed to you."
(At-Talāq 65:5)

فمن زعم أن حرفا واحدا منه مخلوق فقد كفر لا محالة، فالآي في ذلك من القرآن، والحجة عن المصطفى -صلى الله عليه وسلم- أكثر من أن تحصى، وأظهر من تخفى .

So whoever claims that even one letter of it is created, then he has verily committed *kufr* without any exception.

And the evidences for this in the Qurān, and the argument from the *Mustafā* (*sallAllāhu 'alayhi wa sallam*) are more than it is possible to count, and more clear than it is possible to hide.

ثم الإيمان بصفات الله – تبارك وتعالى –: بأن الله حي ناطق، سميع بصير، يعلم السر وأخفى، وما في الأرض والسماء، وما ظهر، وما تحت الثرى، وأنه حكيم عليم، عزيز قدير، ودود رؤوف رحيم. يسمع ويرى، وهو بالمنظر الأعلى، ويقبض ويبسط، ويأخذ ويعطي، وهو على عرشه بائن من خلقه. يميت ويحي، ويفقر ويغني، ويغضب ويرضى، ويتكلم ويضحك، لا تأخذه سنة ولا نوم، ما تسقط من ورقة إلا يعلمها، ولا حبة في ظلمات الأرض، ولا رطب ولا يابس، إلا في كتاب مبين.

252. Then (he must know) that the *īmān* in the Attributes of Allāh – *tabāraka wa ta'ālā* – is:

That Allāh – the Exalted – is Living, *Nātiq* (Uttering)[237], Hearing and Seeing. He knows the secret and hidden, what is on earth and in the heaven [and what is between them], what is apparent and what is beneath the soil. And that He is Wise and Knowledgably, Mighty and Powerful. Loving, Mild and Merciful. He hears and sees, and He is in the highest viewpoint. He grasps and lets go (with His Hand), and He takes and gives. He is upon His Throne, separated from His creation. He takes life and gives life. He makes poor and enrichens. He becomes angry and pleased. And He speaks and laughs.

﴿ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ﴾

"Neither slumber nor sleep overtake Him." (Al-Baqarah 2:256)

﴿ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

"And there is no leaf that falls, except that He knows about it. Nor is there a seed in the darkness of the earth, or something wet or dry, except that it is in a Clear Book." (Al-An'ām 6:59)[238]

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[237] *Nātiq*: Using this word about Allah is from the aspect of allowed informing. And what he means is the establishment of the Speech of Allah the Exalted.

[238] Ibn Battah said in "Al-Ibānah Al-Kubrā" (2667): *"And the jahmī negate all of these Attributes and rejects them, by rejecting the text of the revelation and the correct Sunnah. And he claims that Allāh does not become angry or pleased and that He does not love or hate. By negating the Attributes and rejecting them he verily wants to the reject the One who is described with them. And Allāh – the Exalted – verily belied the jahmī and humiliated him, and He kept him away from the oath of guidance and driven him away."*

Then he mentioned the chain of narration for the words of Abū Ma'mar Al-Hudhalī who said: *"Whoever claims that Allāh – the Exalted – does not speak, nor hear, see, get angry or pleased – and he mentioned some of these Attributes - then he is a disbeliever in Allāh 'azza wa jalla. If you see him standing at a well, then throw him in it. By this I worship Allāh 'azza wa jalla, because they are disbelievers in Allāh the Exalted."*

ويعلم بعد ذلك : أنه يتجلى لعباده المؤمنين يوم القيامة ؛ فيرونه، ويراهم، ويكلمهم، ويكلمونه، ويسلم عليهم،

253. And that he knows after this:

That He will appear to His slaves on the Day of Resurrection, so they will see Him and He sees them. And He will speak to them and they will speak to Him. And He will greet them [just as He – the Exalted – said:

﴿ سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ ﴾

"*Salām*; a word from a Merciful Lord." (Yā-Sīn 36:58)]

ويضحك إليهم، لا يُضامون في ذلك، ولا يرتابون، ولا يشكون. فمن كذَّب بهذا، أو ردَّه، وشك فيه، أو طعن على راويه ؛ فقد أعظم الفرية على الله –عز وجل–، وقد بريء من الله ورسوله، والله ورسوله منه بريئان، كذلك قال العلماء، وحلف عليه بعضهم.

And He will laugh to them and they will laugh to Him. They will have no difficulty in this, nor will they be uncertain or doubt.[239]

So whoever rejects this, negates it, doubts it or slanders the one narrating it, then he has verily invented a mighty lie about Allāh *'azza wa jalla*. And he has disassociated himself from Allāh and His Messengers, and Allāh and His Messenger are free from him. This is how the scholars said, and some of them swore to this.

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[239] He is referring to the *hadīth* of Jābir (*radiAllāhu 'anhu*) in which it says: ***"Then our Lord will come to us after that, and He will say: 'What are you waiting for?' So they will say: 'We are waiting for our Lord.' So He will say: 'I am your Lord." So they will say: 'Until we look at you.' So He will appear to them while laughing…"*** Until the end of the *hadīth*. Narrated by Ahmad (14721) and Muslim (388).

القضاء والقدر ثم بعد ذلك : الإيمان بالقدر: خيره وشره، وحلوه ومره، وقليله وكثيره ؛ مقدور واقع من الله –عز وجل –على العباد، في الوقت الذي أراد أن يقع ؛ لا يتقدم الوقت، ولا يتأخر على ما سبق بذلك علم الله. وأن ما أصاب العبد لم يكن ليخطئه، وما أخطأه لم يكن ليصيبه، وما تقدم لم يكن ليتأخر، و ما تأخر لم يكن ليتقدم، وفي هذا من صحة الدلائل، وثبوت الحجة في جميع القرآن، وأخبار المصطفى – –صلى الله عليه وسلم– –، ما لا يمكن دفعه، ولا يُقْدَرُ على رده إلا بالافتراء على الله –عز وجل –، ومنازعته في قدره.

254. Then after that:

The belief in the *Qadar*; the good of it, the bad of it, the sweet of it, the bitter of it, the small of it and the abundant of it, is all predetermined and occurring from Allāh – *'azza wa jalla* – upon His slaves in the time that He wanted for this to occur. Its time is not advanced nor is it postponed. (Everything occurs) according to what has gone forth in the Knowledge of Allāh.

And that whatever befalls the slave would never have gone him by, and whatever went him by would never have befallen him. Whatever was advanced would never have been postponed and whatever was postponed would never have been advanced.

Regarding this there are correct evidences and established arguments from all of the Qurān and the narrations from the *Mustafā* (*sallAllāhu 'alayhi wa sallam*) which are not able to be refuted. Nor is anyone capable of negating it, except by inventing lies about Allāh *'azza wa jalla*, and disputing with Him regarding His Power.[240]

[240] In "Ash-Sharī'ah" (565) Zayd ibn Aslam said: *"The Qadar is the Power of Allāh. So whoever rejects the Qadr, then he has verily rejected the Power of Allāh."*

وإلى ما وصفناه : دعت الرسل، وأُنْزِلَتِ الكتب، وعليه اتفق أهل التوحيد: ممن أقر لله بالربوبية، وعلى نفسه بالعبودية من مَلَكٍ مقرب، ونبي مُرْسَلٍ. منذ كان الخلق إلى انقضائه مجمعون على أنه : ليس شيء كان، ولا شيء يكون في السماوات، ولا في الأرض، إلا ما أراده الله –عز وجل – وشاءه، وقضاه. والخلق كلهم أضعف في قوتهم، وأعجز في أنفسهم –من أن يحدثوا في سلطان الله –عز وجل – شيئا يخالفون فيه مراده، ويغلبون مشيئته، ويردون قضاءه ؛ فالإيمان بهذا حق لازم، فريضة من الله –عز وجل– على خلقه. فمن خالف ذلك، أو خرج عنه، أو طعن فيه : لم يثبت المقادير لله –عز وجل – ويضفها، ويضف المشيئة إليه، فهو أول الزندقة ؛ لأنه جاءت الأخبار: أن القدر أبو جاد الزندقة .

And the messengers invited towards what we have described, the Books were revealed with this and the people of Tawhīd among those who acknowledged the *Rubūbiyyah* for Allāh, and acknowledged the *'ubūdiyyah* (worship) upon himself, among an angel brought near and a sent messenger since the beginning of the creation until its end, all agree upon this.

They all agree that nothing ever was, nor will anything ever be in the heavens and the earth, except what Allāh – *'azza wa jalla* – intended, wanted and decreed. And all of the creation (combined) are weaker in their strength and more incapable in themselves than that they would be able to introduce anything in the Dominion of Allāh – *'azza wa jalla* – in which they oppose what He wants, overpower His Will and negate His Decree.

So believing in this is a necessary right and an obligation from Allāh – *'azza wa jalla* – upon His slaves.

Whoever opposes this, or exits from it, or speaks ill of it and do not establish the *maqādīr* of Allāh *'azza wa jalla*, and ascribes them and ascribes the *Mashīah* (Will) to Allāh, then this is the first of *zandaqah*.

Because the narrations have verily said: that the (innovation in) *Qadar* is the entrance into *zandaqah*.[241]

وقال –صلى الله عليه وسلم–: **لعنت القدرية على لسان سبعين نبيا، وأنا آخرهم** .

255. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The Qadariyyah and the Murjiah were curse upon the tongues of seventy prophets. And I am the last of them."***[242]

وقال : **كتب الله – عز وجل – على كل نفس حظها من الزنا** .

256. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh – 'azza wa jalla – decreed for every soul its share of zinā (fornication)."***[243]

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[241] Harb Al-Karmānī said in his *'aqīdah* (93): *"The Qadariyyah: And they are those who claim that the capability belongs to them, and the will and the power, and that they own the (capability of bringing about) good and evil for themselves, the harm and benefit, the obedience and disobedience, the guidance and misguidance and that the slaves make deeds which begin with themselves without this having gone forth for them in the Knowledge of Allāh. And their saying is similar to the saying of the Majūs (Magians) and Christianity. And this is the foundation of zandaqah (disbelief, heresy)."*

[242] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (1304, 1365) and Al-Ājurrī in "Ash-Sharī'ah" (379) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).
And it was declared weak by: Ad-Dāraqutnī, Al-Jawzī, Adh-Dhahabī, Ibn Hajar and others.

[243] Narrated by Al-Bukhārī (6243) and Muslim (6847).

عذاب القبر ثم الإيمان بعذاب القبر، وبمنكر ونكير؛

257. After that the belief in the punishment in the grave, and (the angels) Munkar and Nakīr.[244]

قال –صلى الله عليه وسلم– فيما روى عنه البراء: **استعيذوا بالله من عذاب القبر**

258. And [the Propet] (*sallAllāhu 'alayhi wa sallam*) said in what was narrated from Al-Barā (*radiAllāhu 'anhu*): ***"Seek refuge with Allāh from the punishment in the grave."***[245]

وقال النبي –صلى الله عليه وسلم– : **يقعد الميت في قبره**.

259. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The dead will be sat up in his grave."***[246]

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[244] He is referring to the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) in which he said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"When the dead is buried."*** Or he said: ***"When one of you is buried, two angels that are black and blue will come to him. One of them is called Al-Munkar and the other An-Nakīr."*** Until the end of the *hadīth*. Narrated by At-Tirmidhī (1071) and he said: *"Hadīth hasan gharīb."* And Ibn Hibbān (3117) declared it as *sahīh*.
And in "Tabaqāt Al-Hanābilah" (1/135) Ahmad ibn Al-Qāsim said: I said to Abū 'Abdillāh Ahmad ibn Hanbal: *"Do you acknowledge (or believe in) Munkar and Nakīr and what was narrated regarding the punishment in the grave?"* So he said: *"Yes, subhānAllāh! We acknowledge all of this and we believe in it."* I said: *"These words: Munkar and Nakīr, do you say like this? Or do you say: two angels?"* He said: *"We say: Munkar and Nakīr. And they are two angels. And the punishment of the grave (is real)."*

[245] Narrated by Ahmad (18534), Abū Dāwūd (4753) and 'Abdullāh in "As-Sunnah" (1418). And it was declared *sahīh* by Ibn Mandah, Al-Hākim and others. See my commentary upon "As-Sunnah" by 'Abdullāh.

[246] A similar *hadīth* was narrated by Al-Bukhārī (1374) and Muslim (7318) from the *hadīth* of Anas (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*).

وقال–صلى الله عليه وسلم– : **لو نجا أحد من ضمة القبر ؛ لنجا منها سعد بن معاذ.**

260. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"If anyone would have been saved from the embrace of the grave*** – or he said: the squeeze of the grave – ***then Sa'd ibn Mu'ādh would have been saved."***[247]

وقال الله :

261. And Allāh said:

﴿ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

"Then he will verily have a life of hardship." (Tā-Hā 20:124)

قال أصحاب التفسير: عذاب القبر.

The people of *tafsīr* said: *"(This is) the punishment in the grave."*[248]

ثم من بعد ذلك: الإيمان بالصيحة للنشور، بصوت إسرافيل ؛ للقيام من القبور ؛ فيلزم الطل أنك ميت، ومضغوط في القبر، ومساءل في قبرك، ومبعوث من بعد الموت. فريضة لازمة ؛ من أنكر ذلك كان به كافرا ؛

262. Then after that:

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[247] Narrated by Ahmad (24283) and his son 'Abdullāh in "As-Sunnah" (1390) from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*). And it was declared *sahīh* by Ibn Kathīr in "Al-Bidāyah wan-Nihāyah" (4/146).

[248] This saying was narrated from a group of the *Salaf*. I mentioned them in my commentary upon "Ar-Radd 'alā Al-Mubtadi'ah" (206).
And Al-Bazzār narrated, just as it says in "Tafsīr Ibn Kathīr" (5/324) from Abū Hurayrah (*radiAllahu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said:

﴿ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

"Then he will verily have a life of hardship." (Tā-Hā 20:124)

He said: ***"The punishment in the grave."*** Ibn Kathīr said: *"Its isnād is good."*

The belief in the cry for the resurrection by the voice of Isrāfīl for the rising from the graves.[249]

So for the heart to believe that you will die, be squeezed in the grave, questioned in the grave and resurrected after death is a binding obligation. Whoever rejects this has disbelieved in it.

قال النبي –صلى الله عليه وسلم– : **إنكم تُحْشَرون من قبوركم حفاة عراة غرلا**.

263. The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"You will verily be resurrected from your graves barefooted, naked and uncircumcised."***[250]

وقال الله – تبارك وتعالى– :

264. And Allāh – *tabāraka wa taʻālā* – said:

﴿ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا ﴾

"The Day when they will come out of the graves quickly."
(Al-Ma'ārij 70:43)

فمن كذّب بآية، أو بحرف من القرآن، أو رد شيئا مما جاء به رسول الله –صلى الله عليه وسلم–، فهو كافر.

So whoever rejects a verse or a single letter from the Qurān, or he repels something that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam)* came with, then he is a *kāfir*.

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[249] Harb Al-Karmānī said in his *ʻaqīdah* which he met the people of knowledge upon in ʻIrāq, Shām, Hijāz and other countries (41): *"And the Trumpet is true. Isrāfīl will blow in it and the creation will die. Then he will blow in it (again) and they will stand up in front of the Lord of all the worlds for the account and the judging."*
[250] Narrated by Al-Bukhārī (3349) and Muslim (7303).

ثم الإيمان بالبعث والصراط، وشعار المؤمنين يومئذ: "سلم سلم"،

264. After than the belief in the Resurrection and the *Sirāt* (path over Hellfire). And the slogan of the believers that Day will be: *"*[*Our Lord*] *grant safety, grant safety."*[251]

والصراط جاء في الحديث: **أنه أحد من السيف وأدق من الشعرة**.

265. And regarding the *Sirāt* the *hadīth* stated that it is: ***"Sharper than a sword and thinner than a hair."*** [252]

ثم الإيمان بالموازين، كما قال الله –تبارك وتعالى–:

266. After that, the belief in the *mawāzīn* (scales), just as Allāh – *tabāraka wa ta'ālā* – said:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ ﴾

"And We will set up the scales of justice on the Day of Resurrection" (Al-Anbiyā 21:47)

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[251] He is referring to the *hadīth* of Al-Mughīrah ibn Shu'bah (*radiAllāhu 'anhu*) in which he said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The slogan of the Muslims upon the Sirāt will be: Sallim sallim (grant safety, grant safety."*** Narrated by At-Tabarānī in "Al-Kabīr" (20/425) and Al-Hākim (2/375) who declared it as *sahīh*, and Adh-Dhahabī agreed with him.

[252] He is referring to the *hadīth* of 'Āishah (*radiAllāhu 'anhā*), from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"…And Jahannam has a bridge which is thinner than a hair and sharper than a sword. And it has hooks and thorns that take whoever Allāh wants…"*** Narrated by Ahmad (24793).

وقال عبد الله بن مسعود: يؤتى بالناس إلى الميزان، فيتجادلون عنده أشد الجدال.

267. And ʻAbdullāh ibn Masʻūd (*radiAllāhu ʻanhu*) said: *"The people will be brought* [*on the Day of Resurrection*] *to the scale. Then they will dispute at it with the most severe disputing."*[253]

وقال النبي –صلى الله عليه وسلم–: **الميزان بيد الرحمن، يخفضه ويرفعه**.

268. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"The mīzān (scale) is in the Hand of Ar-Rahmān. He lowers it and raises it."***[254]

فمن شك في ذلك أو كذب فقد أعظم الإلحاد. وقد اتفق أهل العلم بالأخبار، والعلماء والزهاد في جميع الأمصار، أن الإيمان بذلك واجب لازم .

So whoever doubts regarding this or rejects it, then he has committed major disbelief.

And the people of knowledge about the evidences, the scholars, the ascetics and the worshippers from all of the countries, all agreed that believing in this is a necessary obligation.[255]

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[253] Narrated by Ibn Abī Shaybah (16043), Ahmad in "Az-Zuhd" just as it says in "Minhāj As-Salāmah" by Ibn Nāsir Ad-Dīn (p. 97) and Ad-Daynūrī in "Al-Mujalasah" (10). And its *isnād* is *sahīh*.

[254] Narrated by Ahmad (17630), Ibn Mājah (199) and ʻAbdullāh in "As-Sunnah" (1202) from the *hadīth* of An-Nuwās ibn Samʻān (*radiAllāhu ʻanhu*).
Ibn Mandah said in "Ar-Radd ʻalā Al-Jahmiyyah" (69): *"The hadīth of An-Nuwās ibn Samʻān (radiAllāhu ʻanhu) is an established hadīth. It was narrated by the famous leaders whom it is not possible to discredit anyone of."*

[255] Imām Ahmad said in his *ʻaqīdah* which was narrated by ʻAbdūs: *"And from the Sunnah… And the belief in the mīzān (scale) on the Day of Resurrection just as this has been narrated. The slave is weighed on the Day of Resurrection and he will not weigh (even the weight of) the wing of a fly. And the deeds of the slaves are weighed just as it has been narrated. And believing in this and confirming it. And turning away from those who reject this, and leaving the dispute with him."* Narrated by Al-Lālakāī (317).

ثم الإيمان بالحوض والشفاعة،

269. Then the belief in the *hawd* (basin) and the *shafā'ah* (intercession).[256]

وقال النبي –صلى الله عليه وسلم–: **إن لي حوضا ما بين أيلة وعدن** –يريد أن قدره ما بين أيلة وعدن– **أباريقه بعدد نجوم السماء**.

270. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"I verily have a basin which is what is between Aylah and 'Adan."*** He means that its size is the distance between Aylah (in Shām) and 'Adan (in Yaman). ***"The number of its vessels are the same as the stars in the sky."***[257]

وقال أنس بن مالك: **من كذب بالحوض فقد كذب بالحق**.

271. And Anas ibn Mālik (*radiAllāhu 'anhu*) said: *"Whoever rejects the basin, then he has verily rejected the truth."*[258]

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[256] Sufyān Ath-Thawrī said: *"As for the Mu'tazilah then they reject… the basin and the intercession. And they do not believe in the prayer behind anyone from the people of the qiblah, except those who believe in their desires."* "As-Sunnah" by Ibn Shāhīn (36).
[257] Narrated by Al-Bukhārī (6580) from the *hadīth* of Anas (*radiAllāhu 'anhu*), and Muslim (502) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).
[258] Hannad narrated in "Az-Zuhd" (189) from Anas (*radiAllāhu 'anhu*) who said: *"Whoever rejects the intercession, then he will have no share in it. And whoever rejects the basin, the he will have no share in it."* And its *isnād* is *sahīh*.

وجاء في الحديث: **من كذب بالحوض لم يشرب منه.**

272. And it was narrated in the *hadīth*: ***"Whoever rejects the basin he will not drink from it."***[259]

ثم الإيمان بالمساءلة، أن الله –عز وجل– يسأل العباد عن كل قليل وكثير في الموقف، وعن كل ما اجترموا.

273. Then the belief in the questioning [and] that Allāh – *'azza wa jalla* – will ask the slave about every small and big thing in the place of standing. And about all their crimes (or sins).

﴿ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ﴾

"In order for the truthful to be asked about their truthfulness."
(Al-Ahzāb 33:8)

وقال الله –عز وجل–:

And Allāh – *'azza wa jalla* – said:

[259] Perhaps he is referring to the *hadīth* of Anas (*radiAllāhu 'anhu*) in which he said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever rejects the punishment in the grave, then Allāh will punish him. And whoever rejects the basin, then Allāh will not let him drink from it. And whoever rejects my intercession, then Allāh will not let him benefit from it."*** Narrated in "Fawāid Al-Harbī" (61) and "Amālī Ash-Shajrī" (2/302). In its *isnād* are Al-Hakam ibn Sinān and Yazīd Ar-Raqqāshī and they are both weak.
And it was narrated by Ahmad (19763) and Ibn Abī 'Āsim in "As-Sunnah" (720) from 'Abdullāh ibn Buraydah Al-Aslamī who said: 'Ubaydullāh ibn Ziyād doubted regarding the basin, so he sent for Abū Burdah Al-Aslamī and he came to him. Then those sitting with 'Ubaydullāh said to him: *"The amīr has verily sent for you in order to ask you about the basin. Did you hear anything regarding it from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)?"* He said: *"Yes. I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) mention it, so whoever rejects it then Allāh will not let him drink from it."* And its *isnād* is *sahīh*.

﴿ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝ عَمَّا كَانُوا يَعْمَلُونَ ﴾

"So by your Lord, We will verily ask them all about what they used to do." (Al-Hijr 15:92-93)

ويأخذ للمظلومين من الظالمين، حتى الجماء من القرناء، وللضعيف من القوي .

And He will take for the wronged ones from those who wronged (them), even for the (animal) with no horns from the one with horns, and for the weak from the strong.[260]

ثم الإيمان بأن الله –عز وجل– خلق الجنة والنار قبل خلق الخلق، ونعيم الجنة لا يزول، دائم أبدا في النضرة والنعيم، والأزواج من الحور العين، لا يمتن ولا ينقصن ولا يهرمن، ولا ينقطع ثمارها ونعيمها، كما قال الله –عز وجل–:

284. Then the belief in, that Allāh – *'azza wa jalla* – created Paradise and Hellfire before He created the creation.[261] And the delight in Paradise does not end and remains forever in brightness and delight (or enjoyment).

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[260] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The rights will verily be given to its rightful owners on the Day of Resurrection. There will be avenged for the sheep with no horns from the sheep with horns that butted it (with its horns)."*** Narrated by Ahmad (7204) and At-Tirmidhī (2420) who said: *"Hasan sahīh."* Ibn Abī Az-Zamanīn said in "Usul As-Sunnah" (p. 117): *"And from the saying of Ahlus-Sunnah is: Verily Allāh – 'azza wa jalla – will hold His slaves to account on the Day of Resurrection and ask Him orally from Himself to them."* And he mentioned the chain of narration for the *hadīth* of 'Adī ibn Hātim (*radiAllāhu 'anhu*) in which the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There is none of you, except that Allāh will speak with him without there is a translator between Him and him."*** And this *hadīth* is agreed upon.

[261] Imām Ahmad said: *"Whoever says: They have not been created (i.e. Paradise and Hellfire), he is a kāfir."* And he said: *"So whoever claim that they have not been created, then he is rejecting the Qurān and the ahādīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."* See: "Ar-Radd 'alā Al-Mubtadi'ah" (Chapter: The creation of Paradise and Hellfire) and the commentary upon it.

And the wives from the *Hūr Al-ʿĪn* (the maidens of Paradise). They do not die, they have no flaws and they do not grow old. Its (i.e. Paradise) fruits and delights are not cut off, just as He – *ʿazza wa jalla* – said:

﴿ أُكُلُهَا دَايِمٌ وَظِلُّهَا ﴾

"Its food is eternal and (also) **its shade."** (Ar-Ra'd 13:35)

وأما عذاب النار فدائم أبدا بدوام الله، وأهلها فيها خالدون مخلدون، من خرج من الدنيا غير معتقد للتوحيد ولا متمسك بالسنة .

فأما الموحدون فإنهم يخرجون منها بالشفاعة،

As for the punishment in Hellfire: Then it is remaining by Allāh letting it remain. And its people will remain therein forever; those who left *dunyā* while not believing in Tawhīd and not adhering to the *Sunnah*.

As for the *Muwahhidūn*, then they will exit it by the intercession.[262]

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[262] Harb Al-Karmānī said in his *ʿaqīdah* upon which he met the people of knowledge (47-48): *"And verily has Paradise and whatever is in it already been created, and Hellfire and whatever is in it has already been created. Allāh – ʿazza wa jalla – created them and then He created the creation for them. They will not cease to exist, nor will anything which is in them cease to exist. Then if an innovator or a zindīq uses the Words of Allāh as argument:*

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

And similar to this. Then say to him: Everything for which Allāh has written an end and destruction will be destroyed. But the Paradise and Hellfire were created for staying (forever) and not for ending nor for being destroyed, and they are from the ākhirah and not from dunyā. And the Hūr Al-ʿĪn (maidens of Paradise) do not die at the time of the establishment of the Hour, nor at the time of the blowing (in the Trumpet) nor ever. Because Allāh – tabāraka wa taʿālā – created them for staying (forever) and not for ending, nor did He write for them that they should die. So whoever says something else than this: He is a mubtadiʿ (innovator) and mukhālif (opposer), and he has verily deviated from the correct path."

وقال النبي –صلى الله عليه وسلم–: **شفاعتي لأهل الكبائر من أمتي**.

275. And the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"My intercession is for the people from my Ummah who committed major sins."***[263]

ثم الإيمان بالملائكة، وأن جبريل أمين الله إلى الرسل، والإيمان بالملائكة واجب مُفترض .

276. Then the belief in the angels, and that Jibrīl is the entrusted by Allāh with the messengers.

And the belief in the angels is a given obligation.

وكذلك وجوب الإيمان والتصديق بجميع ما جاءت به الرسل من عند الله، وبجميع ما قال الله –عز وجل–، وهو حق لازم، فلو أن رجلا آمن بجميع ما جاءت به الرسل إلا شيئا واحدا، كان برد ذلك الشيء كافرا عند جميع العلماء .

277. Likewise is the obligation of believing in and affirming everything which the messengers came with from Allāh, and in everything what Allāh – *ʻazza wa jalla* – said, for it is an obligated truth.

So if a man believes in everything what the messengers came with [from Allāh, and in everything which Jibrīl (*ʻalayhis-salām*) came with from Allāh] except one thing, then by rejecting this (one) thing he is a *kāfir* for all of the scholars.

ثم الإيمان بأن الله –عز وجل– خلق الخلق، وهم خلق من خلق الله، خلقهم كما شاء ولما شاء، وفيهم مؤمنون وكافرون، وبذلك نطق الكتاب وجاءت به الرسل، وخلق إبليس، وهو رأس جنود الشياطين، وهو يغوي بني آدم ويوسوس في صدورهم، ويفتنهم ويُحسن عندهم القبيح، ويدعوهم إلى مخالفة ربهم –عز وجل–، وهو عدوهم، يجري منهم مجرى الدم، لا يضر المعتصمين بالله كيده. والآي في كتاب الله

[263] Narrated by Abū Dāwūd (4739) and At-Tirmidhī (2437). And it was declared as *sahīh* by Ibn Khuzaymah, Al-Hākim, As-Sābūnī and Ibn Kathīr.

-عز وجل- بذكره وأخباره أكثر من أن تحصى، فمن أنكر أمر الجن، وكون إبليس والشياطين والمردة وإغوائهم بني آدم -فهو كافر بالله، جاحد بآياته، مكذب بكتابه .

278. Then the belief in, that Allāh – *'azza wa jalla* – created the *Jinn*, and that they are a creation from the creations of Allāh. He created them how He wanted and when He wanted. And among them are believers and disbelievers. This is stated in the Book and the messengers came with this.

And He created Iblīs, and he is the leaders of the army of *shayātīn*. He misguides the sons of Ādam and whispers in their chests. He afflicts them, beautifies the horrible for them and invites them to opposing their Lord *'azza wa jalla*. He is their enemy. He runs in them like the running of blood.[264] His plot does not harm those who adhere to Allāh.

And the verses in the Book of Allāh – *'azza wa jalla* – that mentions him and his story are more than can be counted.

So whoever rejects the affair of the *Jinn*, and the existence of Iblīs and the rebellious *shayātīn* and their deception of the son of Ādam, then he is a *kāfir* who rejects His verses and belies His Book.[265]

ثم الإيمان والقبول والتصديق بكل ما روته العلماء، ونقله الثقات وأهل الآثار عن رسول الله -صلى الله عليه وسلم-، ويلقاها بالقبول، ولا ترد بالمعاريض، ولا يقال: لم وكيف، ولا تحمل على المعقول، ولا تضرب لها المقاييس، ولا يعمل لها التفاسير إلا ما فسره رسول الله -صلى الله عليه وسلم-، أو رجل من علماء الأمة، ممن قوله شفاء وحجة: مثل أحاديث الصفات والرؤية، ومثل ما روي:

279. Then the belief in, acceptance and affirmation of everything which the scholars narrated, and the trustworthy from the people

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[264] He is referring to the words of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Verily the Shaytān runs in the human, like the running of blood."*** Narrated by Al-Bukhārī (3281).

[265] Al-Bātiniyyah Al-Ismā'īliyyah rejects the reality of Iblīs and they say: *"Verily Iblīs is a force – and not a person – that lies in every person."*
Quote from "Ar-Risālah Al-Wādihah" by Ibn Al-Hanbalī (2/488).

of narration conveyed from the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*), and receiving it with acceptance.

It is not refuted by opposing arguments, and one does not say: "*Why?"* and *"How?"*[266]

And it is not interpreted in accordance with what is understood[267], nor are analogies (or examples) put forth in it.

And interpretations are not made for it, except how the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) interpreted, or a man from the scholars of the *Ummah*, among those whose words are a cure and an argument.

Such as: The *ahādīth* about the Attributes and the *ruyah* (seeing Allāh).[268]

And such as what was narrated:

أن الله –عز وجل– يضع السموات على إصبع، والأرضين على إصبع،

280. *"That Allāh – ʻazza wa jalla – will put the heavens upon a Finger, and the earths upon a Finger."*[269]

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[266] Al-Barbahārī said in "Sharh As-Sunnah" (14): *"And no-one says regarding the Attributes of the Lord: How? And why? Except one who doubts in Allāh."*
And he also said (95): *"And know, that the destruction of the Jahmiyyah came from them thinking about the Lord ʻazza wa jalla. So they introduced: Why? And How? And they left the narration and established the qiyās (analogy). And they measured the religion according to their opinion, so they came with the clear kufr, and it was not hidden that it was kufr. And they described the creation as being upon kufr, and they forced the issue upon them until they (also) believed in ta'tīl (invalidation of the Attributes)."*

[267] **Translator:** This means, that if a person cannot understand or accept the apparent meaning of an Attribute of Allāh, then this does not allow him to interpret it to something which is acceptable and understandable to him.

[268] Ahmad ibn Hanbal said: *"Whoever claims that Allāh is not seen in the ākhirah, then he is a kāfir."* "At-Tabaqāt" (1/143).

[269] Narrated by Al-Bukhārī (4811) and Muslim (2786) from the *hadīth* of Ibn Mas'ūd (*radiAllāhu ʻanhu*).

وأن الله –عز وجل– يضع قدمه في النار فتقول: قطٍ قطٍ.

281. ***"That Allāh – 'azza wa jalla – will put His Foot upon Hellfire, so it will say: 'Enough, enough.'"***[270]

وقلوب العباد بين إصبعين من أصابع الرحمن.

282. And ***"The hearts of the slaves are between two Fingers from the Fingers of Ar-Rahmān."***[271]

وأن الله –عز وجل– على العرش، وللعرش أطيط كأطيط الرحل الجديد .

283. And ***"That Allāh – 'azza wa jalla – is upon the Throne. And the Throne has a creaking like the creaking of a new saddle."***[272]

[270] Narrated by Al-Bukhārī (8484) and Muslim (7279) from the *hadīth* of Anas (*radiAllāhu 'anhu*).

[271] Narrated by Muslim (6844) from the *hadīth* of 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhu*).

[272] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (570), Ibn Abī 'Āsim in "As-Sunnah" (586) and others, from the *hadīth* of 'Umar (*radiAllāhu 'anhu*). It was declared as *sahīh* by Wakī', Ahmad, Ad-Dārimī, Ad-Diyā Al-Maqdisī, Ad-Dashtī, Al-Haythamī and others.

وأن الله –عز وجل– أخذ الذرية من ظهر آدم بيده اليمنى، وكلتا يديه يمين مباركة، فقال: هذه لهذه ولا أبالي .

284. And ***"That Allāh – 'azza wa jalla – took the offspring from the back of Ādam with His right Hand, and both of His Hands are right and blessed. Then He said: 'This for that, and I do not care."***[273]

ولا يقبح الوجه فإن الله خلق آدم على صورته .

285. And ***"Do not make the face ugly, for verily Allāh created Ādam in His Image."***[274]

وقال النبي –صلى الله عليه وسلم–: **رأيت ربي في صورة كذا.**

286. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"I saw my Lord in the Image of…"*** such and such.[275]

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[273] This *hadīth* is narrated with many wordings. Among these are: The *hadīth* of Abū 'Abdillāh – a man from the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*) – that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, Allāh took a handful with His right Hand, and another (handful) with the other Hand. Then He said: 'This for that (i.e. Paradise) and this for that (i.e. Hellfire). And I do not care.'"*** Narrated by Ahmad (17593).
And the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said: ***"Verily, those who are just will be with Allāh upon pulpits of light to the right of Ar-Rahmān 'azza wa jalla. And both of His Hands are right."*** Narrated by Muslim (4748).

[274] Narrated by 'Abdullāh in "As-Sunnah" (482) with my *tahqīq*. And it was declared as *sahīh* by Ahmad and Ishāq.

[275] Narrated by Ahmad (2580), Ibn Abī 'Āsim in "As-Sunnah" (449), 'Abdullāh in "As-Sunnah" (1093, 1094) and Al-Lālakāī (897) shortened from Ibn 'Abbās (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"I saw my Lord 'azza wa jalla."***

قد روى هذه الأحاديث الثقات من الصحابة، والسادات من العلماء من بعدهم، مثل: ابن عمر، وعائشة، وأبي هريرة، وابن عباس، وجرير بن عبد الله، وأنس بن مالك، وغيرهم .

The trustworthy from the *Sahābah* and the leaders from the scholars after them verily narrated these *ahādīth*. Such as: Ibn 'Umar, 'Āishah, Abū Hurayrah, Ibn 'Abbās, Jarīr ibn 'Abdillāh, Anas ibn Mālik (*radiAllāhu 'anhum*) and others.

وأن الله –تبارك وتعالى– ينزل كل ليلة إلى سماء الدنيا .

287. And ***"Verily, Allāh – tabāraka wa ta'ālā – descends every night to the lowest heaven."***[276]

لا يقال لهذا كله: كيف ولا لم، بل تسليمها للقدرة وإيمان بالغيب، كلما عجزت العقول عن معرفته، فالعلم به وعين الهداية فيه، الإيمان به والتسليم له، وتصديق رسول الله –صلى الله عليه وسلم– فيما قاله هو أصل العلم وعين الهداية، لا تضرب لهذه الأحاديث وما شاكلها المقاييس، ولا تعارض بالأمثال والنظائر .

To all of this it is not said: How? And why? Rather, submission to the Capability (or Power) (of Allāh) and belief in the unseen. Every time the intellects fail in understanding it, then the (required) knowledge in it and the pure guidance in it is: believing in it, submitting to it and affirming the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) in what he said. This is the foundation of knowledge and the pure guidance. No analogies are put forth in these *ahādīth* and what is similar to it, nor are they opposed with examples and theories.[277]

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[276] Narrated by Al-Bukhārī (7494) and Muslim (1721).

[277] Tāwūs said: *"The people of discussion and analogies continued to discuss and put forth analogies until they rejected the ruyah and opposed the Sunnah."* Narrated by Al-Lālakāī (868).

ثم الإيمان بأن عيسى ابن مريم –عليه السلام– ينزل من السماء إلى الأرض، فيكسر الصليب، ويقتل الخنزير، وتكون الدعوة واحدة .

288. Then the belief in, that ʻĪsā ibn Maryam (*ʻalayhi as-salām*) will descend from the heaven to the earth. And he will destroy the cross and kill the pig, and the *da'wah* will be one.[278]

والدجال خارج في آخر هذه الأمة لا محالة، إحدى عينيه كأنها عنبة طافية، يطأ الأرض كلها إلا مكة والمدينة، ويقتله عيسى ابن مريم –عليه السلام– بباب "لُد" الشرقي، بأرض فلسطين، على قدر مسيرة ميل من الرملة .

289. And the Dajjāl will inevitably emerge in the last part of this *Ummah*. One of his eyes is like a bulging grape. And he will set foot on (all of) earth, except Makkah and Al-Madīnah.[279]

And ʻĪsā ibn Maryam (*ʻalayhi as-salām*) will kill him at the door of Ludd in the east in the land of Falastīn, a miles distance from Ar-Ramlah.[280]

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[278] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"The Hour will not be established until Ibn Maryam will descend among you as a just ruler (or judge). And he will destroy the cross and kill the pig…"*** Narrated by Al-Bukhārī (2476) and Muslim (308).

[279] The *ahādīth* about are correct and *mutawātir* in the two "Sahīh" and other places. And some of the people of innovation verily rejected them.

[280] Based upon the *hadīth* of An-Nuwās ibn Sam'ān (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said while mentioning ʻĪsā (*ʻalayhi as-salām*) and the Dajjāl: ***"Then he will descend at the white minaret in the east of Dimashq, wearing two garments dyed with saffron, while placing his two palms on the wings of two angels. When he lowers his heads drops fall from it, and when he raises it pearls like jewels fall from it. And no kāfir will smell his fragrance, except that he dies. And his breath would reach as far as his eyes can see. Then he will search for him until he finds him at the door of Ludd, and then kill him…"*** Narrated by Muslim (7483).

ثم الإيمان بملك الموت –صلى الله عليه وسلم– وأنه يقبض الأرواح، ثم ترد في الأجساد في القبور .

290. Then the belief in *Malak Al-Mawt* (the Angel of Death) [(*'alayhis-salām*) and] that he takes the souls. Then they are returned to the bodies in the graves.

والإيمان بالنفخ في الصور، والصور قرن ينفخ فيه إسرافيل .

291. And the belief in the blowing in the Trumpet. And the Trumpet is a horn that Isrāfīl (*'alayhis-salām*) blows in.[281]

[281] He is referring to the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The Trumpet is a horn which is blown in."*** Narrated by Ahmad (6507) and At-Tirmidhī (3244) who said: *"Hadīth hasan."*

والله كلم الله موسى تكليما، واتخذ إبراهيم خليلا،

292. And Allāh [– *'azza wa jalla* –] spoke to Mūsā directly[282], and He took Ibrāhīm as a close friend.[283]

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[282] Al-Barbahārī said in "Sharh As-Sunnah" (73): *"And the belief in that Allāh is the One who spoke to Mūsā ibn 'Imrān of the day of At-Tūr. And Mūsā heard the Words of Allāh with a sound that occurred to his hearing from Him, and not from someone else. So whoever says something else than this, then he has disbelieved in Allāh the Almighty."* And Al-Ājurrī said in "Ash-Sharī'ah" (3/1109): *"So whoever claims that Allāh – 'azza wa jalla – did not speak to Mūsā has rejected the text of the Qurān, and committed kufr to Allāh the All-Mighty. Then if one of them should say: 'Verily Allāh created some speech in the tree and by that He spoke to Mūsā.' Then it is said to him: 'This is kufr', because he is claiming that the speech is created – far Exalted is Allāh above this – and he is claiming that a created thing is proclaiming the rubūbiyyah (lordship). And this is from the ugliest and filthiest of sayings. And it is also said to him: 'O you disbeliever, is it allowed for anyone but Allāh to say: (Verily I am Allāh)?' We seek refuge with Allāh from (believing that) the one who says this is a Muslim. This person is a kāfir. He is asked to repent. Then either he repents and returns from his evil madhhab or else the leader kills him. But if the leader does not kill him nor asks him to repent and it is known from him that this is his madhhab, he is left, he is not spoken to nor greeted, one does not pray behind him, he does not accept his testimony and the Muslim does not marry his daughter to him."*

[283] Al-Bukhari narrated in "Khalq Af'āl Al-'Ibād" (3) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2438) and others, from Habīb ibn Abī Habīb who said: Khālid ibn 'Abdillāh Al-Qasrī held a sermon in Wāsit on the day of slaughtering. He said: *"O people, return (now) and slaughter (your sacrifices), may Allāh accept it from you. For verily I will slaughter Al-Ja'd ibn Dirham. For verily he claims that Allāh did not take Ibrāhīm as a close friend and that He did not speak to Mūsā directly. Glorified and Exalted is Allāh above what Al-Ja'd ibn Dirham says."* Then he descended and slaughtered him.

وعيسى ابن مريم روح وكلمته، قد أحيا الموتى، وأبرأ الأكمه والأبرص، وخلق من الطين طائرا، كل ذلك بقدرة الله –عز وجل– ومشيئته وإرادته .

293. And ʻĪsā ibn Maryam is the Spirit of Allāh and His Word.[284] He verily revived the dead, healed the blind and the leper and he created a bird from clay. All of this by the Power of Allāh – *ʻazza wa jalla* – His Will and His Desire.

والإيمان بأن الله –عز وجل– خلق آدم بيده، وغرس جنة الفردوس بيده .

294. And the belief in, that Allāh – *ʻazza wa jalla* – created Ādam with His Hand, and planted Jannah Al-Firdaws with His Hand.[285]

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[284] Imām Ahmad said in "Ar-Radd ʻalā Az-Zanādiqah wal-Jahmiyyah" (point 32): *"Both the Christians and the Jahmiyyah lied against Allāh with regards to ʻĪsā. And that is that the Jahmiyyah said: ''Īsā is the rūh (spirit) of Allāh and His Word. Because the Word is created.' And the Christians said: ''Īsā is the rūh of Allāh from the Dhāt (Being) of Allāh and (he is) His Word from the Dhāt of Allāh, just as it is said that this piece of cloth is a part of this garment.' And We say: Verily 'Īsā existed by the Word, and 'Īsā (himself) is not the Word. And as for His words:*

﴿ وَرُوحٌ مِنْهُ ﴾

"And a *rūh* (spirit) from Him." (An-Nisā 4:171)

He says: From His Command the spirit appeared in him. Just as His words:

﴿ وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ﴾

"And He subjected for you everything in the heavens and everything on the earth from Him." (Al-Jāthiyah 45:13)

He says: 'From His Command'. And as for the tafsīr of 'The Spirit of *Allāh', then it means that it is a spirit created by Allāh (and existing) by the Word of Allāh. Just like it is said 'The slave of Allāh' and 'The earth of Allāh'."*

[285] In this issue there are many narration from the *Salaf* with this meaning. I verily narrated them in the commentary upon "Kitāb As-Sunnah" by ʻAbdullāh ibn Ahmad (553, 558, 559).

وما روي: **ابن آدم، اذكرني في نفسك، أذكرك في نفسي، واذكرني في ملأ، أذكرك في ملأ، خير من الملأ الذي تذكر فيه .**

295. And what was narrated: ***"Son of Ādam. Remember Me in yourself, then I will remember you in My Nafs (Self). And mention Me in a gathering, then I will mention you in a gathering which is better than the gathering which you mention Me in."***[286]

وما روي: **من تقرب إلي شبرا، تقربت إليه ذراعا، ومن تقرب إلي ذراعا، تقربت إليه باعا، ومن جاءني يمشي أتيته هرولة.**

296. And what was narrated: ***"Whoever seeks nearness to Me with a handspan, then I seek nearness to him with an arm's length. And whoever seeks nearness to Me with an arm's length, then I seek nearness to him with (the length of) outstretched arms. And whoever comes to Me walking, I come to him running."***[287]

وعجب ربك من شاب ليس له صبوة.

297. And ***"Your Lord is astonished (or surprised) by a young man who has no inclination towards desires."***[288]

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[286] Narrated by Al-Bukhārī (7405) and Muslim (6928) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*). And its wording is: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"I am as my slave thinks of Me, and I am with him when he mentions Me. If he mentions Me in himself, then I mention him in My Nafs (Self). And if he mentions Me in a gathering, then I mention him in a gathering better than it. And if he seeks nearness to Me with (the length of) a handspan, then I seek nearness to him with an arm's length. And if he seeks nearness to Me with an arm's length, then I seek nearness to him with (the length of) outstretched arms. And if he comes to Me walking, I come to him running."***

[287] See the one before it.

[288] Narrated by Ahmad (17371), Ibn Abī 'Āsim in "As-Sunnah" (583) and Abū Ya'lā (1749). Al-Haythamī said in "Majma' Az-Zawāid" (10/270): *"It was narrated by Ahmad, Abū Ya'lā and At-Tabarānī, and its isnād is hasan."*

وقوله : **ضحك ربنا من قنوط عباده وقرب غيره.**

وقوله: لن نعدم من رب يضحك خيرا.

298. And his (*sallAllāhu ʻalayhi wa sallam*) words: ***"Our Lord laughs at the despair of His slaves although He soon changes it."***

And his saying: *"We will not be deprived of good by a Lord who laughs."*[289]

[289] Narrated by Ahmad (16187) and Ibn Mājah (181) from the *hadīth* of Abū Razīn (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said: ***"Our Lord – ʻazza wa jalla – laughs at the despair of His slaves, although He will soon change it."*** He said: I said: *"O Messenger of Allāh, and does the Lord – ʻazza wa jalla – laugh?"* He said: ***"Yes."*** I said: *"We will not be deprived of good by a Lord who laughs."* And the *hadīth* is *sahīh*, just as I have clarified in my commentary upon "Kitāb As-Sunnah" by ʻAbdullāh (433).
Ibn Battah said in "Al-Ibānah Al-Kubrā" (2652): I asked Abū ʻUmar Muhammad ibn ʻAbdil-Wāhid – the scholar of language – about the words of the Prophet (*sallAllāhu ʻalayhi wa sallam*): ***"Our Lord laughs at the despair of His slaves although He soon changes it."*** So he said: *"The hadīth is well-known and narrating it is Sunnah. And opposing it by discrediting it is an innovation. And explaining the laughter is a burden and disbelief. And as for his words:* ***'Although He soon changes it'****, then (this means) the speed of His Mercy upon them and changing what you are experiencing of harm."*

وقوله: **لا تسبوا الدهر، فإن الله هو الدهر.**

299. And his (*sallAllāhu 'alayhi wa sallam*) words: ***"Do not swear at time, for verily Allāh, He is time."***[290]

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[290] Narrated by Muslim (5928) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).
Al-Qādī Abū Ya'lā said in "Ibtāl At-Tawīlāt" (2/374-375): "*Know, that Abū Bakr Al-Khallāl said: Bishr ibn Mūsā Al-Asadī narrated to me and said: I asked Ahmad ibn Hanbal about the dahr (time), but he did no answer me with anything.*
And the apparent from this is: that Ahmad hesitated (or stopped) in accepting the apparent meaning of this hadīth, and he abstained from using the name "Ad-Dahr" for Allāh the Glorified.
Hanbal said: I heard Hārūn Al-Hammāl say to Abū 'Abdillāh: 'We were with Sufyān ibn 'Uyaynah in Makkah, when he narrated to us that the Prophet (sallAllāhu 'alayhi wa sallam) said: ***"Do not swear at time."*** *Then Fath ibn Sahl got up and said: 'O Abū Muhammad, do you say: O Dhar, provide for me?' Then I heard Sufyān saying: 'Take him, he is a jahmī.' And he fled.'*
So Ahmad said: 'The people are rejecting the narrations from the Messenger of Allāh, while we believe in them and we do not reject anything what the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said.'
And the apparent from this is, that he accepted the apparent of the hadīth. And it is possible that his words: 'We believe in it', refers to the information about the Attributes in general, and do not refer to this hadīth specifically.
And verily did our shaykh Abū 'Abdillāh [meaning: Ibn Hāmid] – rahimahullāh – mention this hadīth in his book. And he said: 'It is not allowed to call Allāh dahr (time).' And the issue is as he said. Because in some of the wordings of this hadīth some things were narrated that prevents it from being understood according to its apparent meaning. And there is nothing in other narrations regarding the Attributes that prove that they should be changed from their apparent meanings, and thus it is obligatory to understanding them according to their apparent meanings. (But as for this hadīth) then it was narrated regarding it: ***'The son of Ādam insults Me when he swear at the time. And I am the time. The affair is in My Hand; I change the night into day.'*** *So He clarified that the dahr (time) – which is the night and the day – is one of this creations in His Hand, and then He renews it and wears it out. So it is not possible that it is one of His Names… And Abū 'Ubayd mentioned something similar to what we have said, when he said: 'No-one from the people of Islām ought to be ignorant about this aspect. And this is that the people of ta'tīl (invalidation) use this as an argument against the Muslims. Some of them used it as an argument and said: 'Do you not see that he said:* ***Verily Allāh is the time.***' *And the interpretation of this (hadīth) is: that the Arabs used to criticize time and swear at it during catastrophes that befell them, such as death, old =*

وأن بين السماء والأرض مسيرة خمسمائة عام، سمك كل سماء كذلك، وبين كل سماء كذلك.

300. And ***"That between the heaven and the earth is the (travel) distance of five hundred years. And the thickness of every heaven is like that. And from every heaven* [*to (the next) heaven*] *is like that."***[291]

فكل هذه الأحاديث وما شاكلها، تمر كما جاءت لا تعارض، ولا تضرب لها الأمثال، ولا يوضع فيها القول، فقد رواها العلماء، وتلقاها الأكابر منهم بالقبول، وتكروا المسألة عن تفسيرها، ورأوا أن العلم بها ترك الكلام في معانيها .

So all of these *ahādīth* – and what is similar to it – are accepted just as them were narrated. They are not opposed, examples are not put forth in them and one does not debate regarding it.

Because the scholars verily narrated it and the great ones of them received it with accept. And they abstained from asking about its

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age and injury. So they would say: 'The blows of time have befallen them', or 'time exterminated them' or 'time came upon them'. So they would make it to be that which did all these things, and thus critizice it for it. So the Prophet (sallAllāhu 'alayhi wa sallam) told them not to swear the One who does all these things to you, and the One who afflicts you with these catastrophes. For verily, if you swear at the One who is doing this, then the insult is directed at Allāh – azza wa jalla – since He is the One who is doing this, and not time.'"

[291] He is referring to the *hadīth* of Al-'Abbās ibn 'Abdil-Muttalib (*radiAllāhu 'anhu*). And in it is that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Do you know how far is between the heaven and the earth?"*** He said: We said: *"Allāh and His Messenger know best."* He said: ***"Between them is the distance of five hundred years. And between every heaven and the next heaven is a distance of five hundred years. And the thickness of every heaven is the distance of five hundred years. And above the seventh heaven is an ocean; between the lowest of it and the highest of it is the same as between the heaven and the earth…"*** Until the end of the *hadīth*. Narrated by Ahmad (1770), Abū Dāwūd (4723), At-Tirmidhī (3320), Ibn Abī 'Āsim in "As-Sunnah" (589) and Ibn Khuzaymah (144). Al-Jawzaqānī said in "Al-Abātīl" (82): *"Hadīth sahīh."*

interpretations, and they considered knowledge in it to be abstaining from speaking about its meanings.[292]

ثم الإيمان بأن القرآن محفوظ في صدور الرجال، ومن استظهر القرآن، سمي حامل كتاب الله –عز وجل–،

301. Then the belief in, that the Qurān is protected in the hearts (or chests) of men.[293]

And whoever memorized the Qurān he is called: A carrier of the Book of Allāh – *'azza wa jalla*.[294]

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[292] Ibn Battah said in "Al-Ibānah Al-Kubrā" (2613): *"And we believe in the ahādīth regarding this, we acknowledge them and we accept them just as they were narrated, without (asking or describing) how, and without any meaning, except according to what He – the Exalted – described Himself with."*
What the author means with forbidding speaking about the meanings of the texts of the Attributes is: (speaking about) these newly invented meanings and explanations which were made up by the people of *ta'tīl* and *tahrīf* from the Jahmiyyah, Ashā'irah and others.
He does not mean that the texts of the Attributes does not have any meaning which they are explained by, just as the people of *tafwīd* and ignorance claim.
So his words here are general and are explained according to what has gone forth from his words regarding the texts of the Attributes. And that are his words (279): *"And interpretations are not made for it, except how the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) interpreted, or a man from the scholars of the Ummah, among those whose words are a cure and an argument."*

[293] Ibn Battah said in "Al-Ibānah Al-Kubrā" (30/Chapter: The clarification of the *kufr* of a group from the Jahmiyyah who claimed that the Qurān is not in the hearts of men).
And he mentioned what Al-Bukhārī (5032) mentioned from the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"…So be mindful of the Qurān. So be mindful of the Qurān, for it verily escapes more from the hearts of men than camels (running away)."***

[294] Ibn Al-Hanbalī mentioned in "Ar-Risālah Al-Wādihah" a *hadīth* ascribed to the Prophet (*sallallahu 'alayhi wa sallam*) who said: ***"And whoever memorized the Qurān he is called: A carrier of the Book of Allāh."***
And I did not find anyone who narrated it. Allāh knows best.

وقال رسول الله –صلى الله عليه وسلم– : **الذي ليس في جوفه شيء من القرآن، كالبيت الخرب.**

302. And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"[A man] who memorizes nothing from the Qurān in his chest, he is like a house in ruins."***[295]

وقال –صلى الله عليه وسلم–: **لا تغرنكم المصاحف المعلقة، فإن الله –عز وجل– لا يعذب قلبا وعى القرآن بفم.**

303. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Do not be deceived by the Masāhif that are hanged up. For verily, Allāh – 'azza wa jalla – does not punish a heart which has memorized the Qurān [with Hellfire]."***[296]

بين موسى وملك الموت –عليهما السلام: والإقرار بحديث موسى –عليه السلام– مع ملك الموت، وأنه لطمه، ولا يرد الحديث المروي فيه ولا ينكره، إلا مبتدع ضعيف الرأي، هكذا قالت العلماء فيمن رده، وتوقف عنه .

304. And the acknowledgement of the conversation of Mūsā (*'alayhis-salām*) with *Malak Al-Mawt*, and that he struck him.[297]

The *hadīth* narrated regarding it is not rejected, and it is only an innovator with a weak opinion who rejects it.

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[295] Narrated by Ahmad (1947), At-Tirmidhī (2913), Ad-Dārimī (3349) and Al-Hākim (1/554) who declared it as *sahīh*. And At-Tirmidhī said: *"Hadīth hasan sahīh."*

[296] It was narrated by Al-Hakīm At-Tirmidhī in "Nawādir Al-Usūl" (1334) and Tamām in "Al-Zawāid" (1690).
And it was narrated with a *sahīh isnād* from the words of Abū Umāmah (*radiAllāhu 'anhu*) by Ibn Abī Shaybah (30702), Ahmad in "Az-Zuhd" (p. 87) and Ad-Dārimī (3362, 3363).

[297] He is referring to the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Malak Al-Mawt came to Mūsā and said to him: 'Answer your Lord.'"*** He said: ***"So Mūsā struck the eye of Malak Al-Mawt and knocked it out."*** Until the end of the *hadīth*. Narrated by Al-Bukhārī (3407) and Muslim (6252).

This is how the scholars said regarding the one who rejects it and hesitates regarding it.[298]

النبي والقرين: وقال –صلى الله عليه وسلم– : **ما أحد إلا وكل به قرينه من الجن**، قالوا: وأنت يا رسول الله، قال: **وأنا، إلا أن الله أعانني عليه فأسلم، فلا يأمرني إلا بخير**.

305. And the saying of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"There is no-one, except that his qarīn from the jinn has been assigned to him."***

So they said: *"Also you, O Messenger of Allāh?"*

He said: ***"Also me. Except that Allāh – 'azza wa jalla – aided me against him, so he accepted Islām. So he only commands me to what is good."***[299]

[298] And in the "Masāil" of Al-Kawsaj (3290) Imām Ahmad was asked about some *ahādīth*... And among them were: ***"And verily, Mūsā struck Malak Al-Mawt."***? So Ahmad said: *"All of this is sahīh (correct)."*
Ishāq ibn Rāhūyah said: *"All of this is sahīh. And no-one rejects it, except an innovator or someone with a weak opinion."*

[299] Narrated by Muslim (7210) from the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) and he added in it: ***"And verily has his qarīn from the Jinn been assigned to him, and his qarīn from the angels…"*** Until the end of the *hadīth*.

وأن نبينا أول الأنبياء خلقا وآخرهم بعثا

306. And that our Prophet[300] (*sallAllāhu ʻalayhi wa sallam*) is the first of the prophets to be created and the last of them to be sent.[301]

وأن أمه حين وضعته رأت نورا، أضاءت له قصور الشام.

And that when his mother gave birth to him, she saw a light that lit up the castles of Shām.[302]

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[300] Al-Ājurrī clarified in "Ash-Sharī'ah" (1078) the reason for mentioning the merits of our Prophet (*sallAllāhu ʻalayhi wa sallam*) in the books of *Sunnah* and *i'tiqād*. He said: *"Verily, from that which we must do, is to clarify for the Muslims the Shari'ah of truth which Allāh – ʻazza wa jalla – assigned to them and commanded them to adhere by… So I verily clarify for them the merit of the Prophet (sallAllāhu ʻalayhi wa sallam), in order for them to know the value of what Allāh – azza wa jalla – has specified them in when He let them be from his Ummah. So they can thank Allāh for that…"* He said: *"And horrible is it for the Muslims, that they are ignorant about the merits of their Prophet (sallAllāhu ʻalayhi wa sallam) and what Allāh – azza wa jalla – specified him in of miracles and honor in dunyā and ākhirah."*

[301] He is referring to the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*), from the Prophet (*sallAllāhu ʻalayhi wa sallam*) regarding His – the Exalted – Words:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ ﴾

"And when We took from the prophets their covenant, and from you (0 Muhammad) **and from Nūh."** (Al-Ahzāb 33:7)

He said: ***"I was the first of the prophets in the creation, and the last of them in the sending."***

Narrated by At-Tabarānī in "Musnad Ash-Shāmiyyīn" (3662) and Tamām in "Al-Fawāid" (1003). And Ibn Kathīr clarified in "Al-Bidāyah wan-Nihāyah" (2/321) that the correct is, that it is *mursal* from Qatādah.

[302] He is referring to the *hadīth* of Al-ʻIrbād ibn Sāriyah As-Sulamī (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"I am the slave of Allāh in the foundation of the Book, the seal of the prophets, while Ādam still was clay. And I will inform you about the interpretation of this; The invocation of my father Ibrāhīm, the tidings ʻĪsā gave to his people and what my mother saw when she was giving birth to me. She saw a light coming out from her that lit up the castles of Shām…"*** Narrated by Ahmad (17163), and it was declared *sahīh* by Ibn Hibbān (6404) and Al-Hākim (2/600).

ومن زعم أن كان على دين قومه، قبل أن يبعث، فقد أعظم الفرية على رسول الله –صلى الله عليه وسلم–، ولا يكلم –من قال بهذا– ولا يجالس .

307. And whoever claims that he (*sallAllāhu ʻalayhi wa sallam*) was upon the religion of his people before he was sent (as a prophet), then he has invented a great lie about the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*). And the one who says this is not spoken to and one does not sit with him.[303]

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[303] Al-Khallāl narrated in "As-Sunnah" (212) from Hanbal ibn Ishāq who said: I said to Abū ʻAbdillāh Ahmad ibn Hanbal: "*The one who claims that the Prophet (sallAllāhu ʻalayhi wa sallam) was upon the religion of his people before he was sent?"* So he said: *"This is an evil statement. There should be warned against the words of the one who says this, and he should not be sat with."* I said to him: *"Verily, our neighbor An-Nāqid Abū Al-ʻAbbās he says these words?"* He said: *"May Allāh kill him. And what did he leave (without saying something evil about it) if he claims that the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) was upon the religion of his people while they were worshipping the statues? Allāh – ʻazza wa jalla – said when He gave ʻĪsā the glad tidings of him:*

﴿ اسْمُهُ أَحْمَدُ ﴾

"His name is Ahmad." (At-Saff 61:6)"

I said to him: *"And he claims that Khadījah was upon this when the Prophet (sallAllāhu ʻalayhi wa sallam) married her in (the time of) jāhiliyyah."* So he said: *"As for Khadījah, then I do not say anything. She was the first to believe in him from the women. Furthermore, what is it that people make up of statements? They are followers of kalām. Whoever loves kalām will not succeed. Subhān-Allāh subhān-Allah, what kind of statement is this!"*

And Al-Ājurrī said in "Ash-Sharīʻah" (84/ Chapter: The mention of his sending): *"Know – may Allāh show us and you mercy – that our Prophet Muhammad was always a prophet (even) before Ādam was created. He would tumble around in the spine of the prophets and the sons of the prophets from correct marriage relations. Until Allāh – the Exalted – brought him out from the stomach of his mother. His Generous Master would protect him, take care of him and safeguard him until he reached puberty. Allāh – ʻazza wa jalla – belittled to him the statues of Quraysh and what they were upon of kufr. And his Lord did not teach him poetry or anything from the manners of jāhiliyyah. Rather, his Lord inspired him to worshipping Him alone who has no partner. The Shaytān had no way of reaching him, so he dedicated the worship sincerely to his Generous Lord until the revelation came down upon him and he was commanded with the Message."*

ونقول : أن نبينا محمدا –صلى الله عليه وسلم– ولد مختونا مسرورا .

308. And we say: Verily, Prophet (*sallAllāhu ʻalayhi wa sallam*) was born circumcised and with a cut umbilical cord.[304]

وكان يرى من خلفه كما يرى من بين يديه .

309. And he used to see from his back, just as he would see from his front.[305]

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[304] He is referring to the words of Al-ʻAbbās ibn ʻAbdil-Muttalib (*radiAllāhu ʻanhu*): *"The Messenger of Allāh was born circumcised and with a cut umbilical cord."* He said: *"So this surprised his grandfather ʻAbdul-Muttalib."*Narrated by Al-Bayhaqī in "Dalāil An-Nubuwwah" (1/114) and it was declared as weak by Ibn Al-Qayyim and Ibn Kathīr.
And in the *hadīth* of Anas (*radiAllāhu ʻanhu*): ***"One of my miracles (or nobilities) from Allāh is that I was born circumcised and with a cut umbilical cord, and no-one has seen my private parts."*** Narrated by At-Tabarānī in "Al-Awsat" (6148) and Ibn Al-Jawzī in "Al-ʻIlal Al-Mutanāhiyah" (264) and he declared it as weak.
And regarding this issue there are so many *ahādīth*, that Al-Hākim said in "Al-Mustadrak" (2/602): *"And the narrations stating that the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) was born circumcised and with a cut umbilical cord are mutawātir."* And Adh-Dhahabī followed him up and said: *"I don't know how correct this is. How is it mutawātir?"*
Ibn Kathīr said in "Al-Bidāyah wan-Nihāyah" (2/265): *"And verily did some of them claim the correctness of what was narrated regarding it from several ways. Until some of them claimed that it is mutawātir. And one can look into all of this."*
Al-Khallāl said in "As-Sunnah" (201): Abū Bakr Al-Marrūdhī informed us and said: Abū ʻAbdillāh Ahmad ibn Hanbal was asked: *"Was the Prophet (sallAllāhu ʻalayhi wa sallam) born circumcised?"* He said: *"Allāh knows best. I do not know."*

[305] He is referring to the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Do you see that I am facing the qiblah. By Allāh, your bowing and humility are not hidden from me. And I verily see you from behind my back…"*** Narrated by Al-Bukhārī (842).
And in "As-Sunnah" by Al-Khallāl (217) Al-Athram said: I said to Abū ʻAbdillāh [Ahmad ibn Hanbal]: *"The words of the Prophet (sallAllāhu ʻalayhi wa sallam):* ***'I verily see you from behind my back.'"*** He said: *"He used to see from his back, just as he would see from his front."* So I said to him: *"A person verily said to me: 'In this, he is just like any other man. He verily used to see them just as the imam can see those to his right and left.'"* So he rejected this with a severe rejection.

وأنه ركب البراق، وأتى بيت المقدس من ليلته، ثم عرج به إلى السماء حتى دنا من ربه فتدلى فكان قاب قوسين أو أدنى.

310. And that he embarked on Al-Burāq and went to Bayt-Al-Maqdis in the night. Then he was taken on a journey to the heaven. Until he approached his Lord and came closer, and was at a distance of two bows or even closer.[306]

وأن الله –عز وجل– وضع يده بين كتفيه، فوجد بردها بين ثدييه، فعلم عِلْمَ الأولين والآخرين .

311. And that Allāh – *'azza wa jalla* – put His Hand upon his shoulder, and he felt the coolness of it between his nipples, and by that he learned the knowledge (about) the earlier and later generations.[307]

وأنه يأتي يوم القيامة وهو أشرف الأنبياء –صلى الله عليه وسلم– مقاما، وأعلاهم مكانا، وأقربهم من الله –عز وجل–، وأحبهم إليه، فَيَشْفَعُ فَيُشَفَّعُ، ويسأل فيُعْطَى،

312. And that he will come on the Day of Resurrection while being having the most honorable status of the prophet (*'alayhimus-salām*), the highest of them in position, the closest of them to Allāh *'azza wa jalla*, and the most beloved of them to Him. Then he will intercede

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[306] The *ahādīth* about the night journey were narrated by Al-Bukhārī (3674) (Chapter: The Night Journey) and Muslim (330 and what comes after it). And Al-Ājurrī mentioned in "As-Sharī'ah" (94/ Chapter: Mentioning what Allāh – *'azza wa jalla* – specified the Prophet (*sallAllāhu 'alayhi wa sallam*) in; that He took him on a night journey to Him), and clarified that this night journey was while being awake and not (a dream) in his sleep. He said: *"Verily Allāh – azza wa jalla – took Muhammad (sallAllāhu 'alayhi wa sallam) on a night journey in his body and mind. And the night journey was not a dream…"*

[307] These are the words of a *hadīth* narrated by Ahmad (23210, 22109), At-Tirmidhī (3235) and Ibn Khuzaymah in "At-Tawhīd" (321). And I verily mentioned its *takhrīj* in "As-Sunnah" by 'Abdullāh ibn Ahmad (1098). And the *hadīth* was declared as *sahīh* by Ahmad, Al-Bukhārī and At-Tirmidhī.
Translator: See the *hadīth* in its full length in the "As-Sunnah" by 'Abdullāh, narration number 1121 in the English translation.

and his intercession will be accepted, and he will ask and be given.[308]

ويجلس مع ربه على العرش، وليس هذا لأحد غيره . كذا روى نافع، عن ابن عمر، عن النبي –صلى الله عليه وسلم–:

313. And he will be made to sit with his Lord – *'azza wa jalla* – upon the Throne. And this is for no-one but him.

This was narrated by Nāfi', from Ibn 'Umar [*radiAllāhu 'anhu*], from the Prophet (*sallAllāhu 'alayhi wa sallam*) [regarding His – *'azza wa jalla* – Words]:

﴿ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴾

"Perhaps Allāh will raise you to a praised position."
(Al-Isrā 17:79)

قال: يقعده معه على العرش،

He said: *"He will let him sit with Him upon the Throne."*[309]

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[308] He is referring to the long *hadīth* of Anas (*radiAllāhu 'anhu*) regarding the intercession. And in it is: ***"Then it will be said to me: 'O Muhammad, lift your head. Say and you will be listened to, ask and you will be given and intercede and your intercession will be accepted.'"*** Narrated by Al-Bukhārī (7510) and Muslim (398).

[309] Narrated by Ad-Daylamī in "Al-Firdaws" (4159). And a similar *hadīth* was narrated from 'Umar, Ibn Mas'ūd, Anas, Abū Hurayrah and Ibn 'Abbās (*radiAllāhu 'anhum*).
And I verily clarified the weakness (of these *ahādīth*) in a part I am writing regarding "The Praised Position". May Allāh make its completion easy.
And in "Ibtāl A-Tawilāt" (2/490): Abū Bakr An-Najjād said: I asked Abū Muhammad ibn Sa'īd (about the *hadīth*) from 'Ubaydullāh ibn 'Abdillāh ibn 'Umar, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhu*), from the Prophet (*sallAllāhu 'alayhi wa sallam*)… And he mentioned the *hadīth*. So he said: *"This hadīth is fabricated. It has no origin."*
And he said: I asked Abū Bakr Al-Bāghandī (about this *hadīth*), so he said: *"All of these ahādīth are false and not established. Except the hadīth of Mujāhid."*

وهكذا فسره مجاهد فيما رواه محمد بن فضيل، عن الليث عنه .

314. And Mujāhid interpreted it as such, in what Muhammad ibn Fudayl narrated, from Layth, from him (i.e. Mujāhid).[310]

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[310] Narrated by Ibn Abī Ya'lā in "Tabaqāt Al-Hanābilah" (3/19) by way of Ibn Battah. And At-Tabarī narrated it in his "Tafsīr" (15/145) and Al-Khallāl in "As-Sunnah" from several ways, from Mujāhid.
And the narration of Mujāhid was declared *sahīh* by the people of knowledge and establishment (of narrations) from both the early generations and the latecomers, and they received it with accept. They even slandered anyone who rejected it or discredited it, and they described him with the worst of descriptions.
In "As-Sunnah" by Al-Khallāl: Ibrāhīm Al-Asbahānī said: *"This hadīth is sahīh and established. The scholars narrated since one hundred and sixty years ago. It is only rejected by the people of innovation."*
Al-Ājurrī said in "Ash-Sharī'ah" (1251): *"As for the hadīth of Mujāhid… then the shuyūkh from the people of knowledge and narration of the hadīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) verily received it with with the best receival and they accepted it with the best acceptance, and they did not reject it."*
Adh-Dhahabī said in "Al-'Arsh" (2/214): *"This hadīth is firmly established from Mujāhid."* And he said: *"And some of the ascribed it to the Prophet (sallAllāhu 'alayhi wa sallam) from the hadīth of Ibn 'Umar (radiAllāhu 'anhu), but this isnād is not established. But as for (the narration) from Mujāhid, then there is no doubt about its establishment."*
I said: Following up upon the words of the people of knowledge who declared the narration of Mujāhid as correct, accepted it and used it as an evidence, and the criticism of the one who rejected would be very long. But I verily gathered the sayings of those whom I found among those who declared this narration as *sahīh* and believed in it, from the people of knowledge of the early and later generations. And I singled this out in another work. And their number exceeded hundred. Among them are: Al-Jurayjī (d 144h), Al-Qāsim ibn Sallām (d. 224h), Bishr Al-Hāfī (d.224), Abū Bakr 'Abdullāh ibn Muhammad ibn Abī Shaybah (d. 235h), 'Uthmān ibn Muhammad ibn Abī Shaybah (d. 239), Hārūn ibn Ma'rūf (d. 231h), Ishāq ibn Rāhūyah (d.238h), Ahmad ibn Hanbal (d.241h), 'Abdul-Wahhāb Al-Warrāq (d. 251h), Muhammad Ad-Daqīqī (d. 266), Abū Bakr Al-Muqri (d. 267h), Abū Bakr Al-Marrūdhī (d. 275h), Abū Dāwūd As-Sijistānī (d. 275h), Harb Al-Karmānī (d. 280h), Ibrāhīm Al-Harbī (d. 280h), Ibn Abī 'Āsim (d. 287h), 'Abdullāh ibn Ahmad ibn Hanbal (d. 290h) and many others.
Translator: The *muhaqqiq* here brings further evidences and testimonies to the correctness of his belief. So whoever wants more argumentation and more details in this issue can refer back to the Arabic version of this book.

ثم الإيمان والمعرفة بأن خير الخلق وأفضلهم وأعظمهم منزلة عند الله عز وجل- بعد النبيين والمرسلين، وأحقهم بخلافة رسول الله -صلى الله عليه وسلم- أبو بكر الصديق عبد الله بن عثمان، وهو عتيق بن أبي قحافة -رضي الله تعالى عنه-.

315. Then the belief in and knowledge regarding, that the best of the creation and the most virtuous of them and the one with the highest rank with Allāh – *'azza wa jalla* – after the prophets and messengers, and the one who is most deserving of being the successor of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) is Abū Bakr As-Siddīq (*radiAllāhu 'anhu*), 'Abdullāh ibn 'Uthmān, and he is 'Atīq ibn Abī Quhāfah.[311]

وتَعلم أنه يوم مات رسول الله -صلى الله عليه وسلم- لم يكن على وجه الأرض أحد بالوصف الذي قدمنا ذكره غيره -رحمه الله-.

And you know that the day the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam)* died, there was no-one on the face of the earth with the same description as we have just mentioned, other than him *rahmatullāhi 'alayhi*.

ثم من بعده على هذا الترتيب والصفة أبو حفص عمر بن الخطاب -رضي الله عنه- وهو الفاروق.

Then after him, in this order and description: Abū Hafs 'Umar ibn Al-Khattāb. And he is *Al-Fārūq*.

[311] He is referring to the *hadīth* of 'Āishah (*radiAllāhu 'anhā*) that Abū Bakr (*radiAllāhu 'anhu*) entered upon the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) who then said: ***"You are the 'Atīq (freed one) of Allāh from Hellfire."*** So from that day he was called 'Atīq.
Narrated by At-Tirmidhī (3679) and Ibn Hibbān (6864) who declared it as *sahīh*.

ثم من بعدهما على هذا الترتيب والنعت عثمان بن عفان –رضي الله عنه– وهو أبو عبد الله أبو عمر، ذو النورين.

Then after these two, in this order and description: 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*). And he is Abū 'Abdillāh, and Abū 'Amr [and] *Dhū An-Nūrayn* (the owner of the two lights, meaning: the one who married two daughters of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*)).[312]

ثم على هذا النعت والصفة من بعدهم أبو الحسن علي بن أبي طالب –رضي الله عنه– وهو الأنزع البطين، صهر النبي –صلى الله عليه وسلم– وابن عم خاتم النبيين –صلوات الله وسلامه عليه، ورحمة الله وبركاته عليهم أجمعين–،

Then with this characterization and description after these: Abū Al-Hasan 'Alī ibn Abī Talib (*radiAllāhu 'anhu*). And he is *Al-Anza'* (the one with the receding hairline) and *Al-Batīn* (the one with the big stomach).[313] He is the son-in-law of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), and the cousin of the seal of all the prophets. May the peace, mercy and blessings of Allāh be upon all of them.

فبحبهم وبمعرفة فضلهم قام الدين، وتمت السنة، وعُدِّلت الحجة .

By loving them and knowing their merits the religion became established, the *Sunnah* was completed and the *Ummah* was just.[314]

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[312] Ibn 'Umar (*radiAllāhu 'anhu*) said: *"We used to, in the time of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), not make anyone equal – after the Prophet (sallAllāhu 'alayhi wa sallam) – to Abū Bakr, then 'Umar, then 'Uthmān. Then we would leave differentiating between them."*

[313] It was mentioned in "Tāj Al-'Arūs" (34/262): *"And regarding the description of 'Alī: Al-Batīn: This means: having a big stomach. And this is a praise."*

[314] In "As-Sunnah" by Al-Khallāl (574) Ahmad – *rahimahullāh* – said regarding the *tafdīl* (preference): *"Abū Bakr, 'Umar and 'Uthmān. And we do not criticize them one who makes 'Alī the fourth. Due to his blood relation, being the son-in-law, his early Islām and his justice."*

قال سفيان الثوري –رحمه الله–: لا تشتم السلف، وادخل الجنة بسلام .

316. Sufyān Ath-Thawrī – *rahimahullāh* – said: *"Do not insult the Salaf, and enter Paradise safely."*[315]

وتشهد للعشرة بالجنة بلا شكٍ ولا استثناء، وهم أصحاب حراء: النبي –صلى الله عليه وسلم–، وأبو بكر، وعمر، وعثمان، وعلي، وطلحة، والزبير، وسعد، وسعيد، وعبد الرحمن بن عوف، وأبو عبيدة بن الجراح، فهؤلاء لا يتقدمهم أحد في الفضل وفي الخير،

317. And that you testify for the ten with Paradise, without any doubt and no exception. And they are the companions of Hirā: The Prophet (*sallallahu 'alayhi wa sallam*), Abū Bakr, 'Umar, 'Uthman, 'Alī, Talhah, Az-Zubayr, Sa'd, Sa'īd, 'Abdur-Rahmān ibn 'Awf and Abū 'Ubaydah ibn Al-Jarrāh.

No-one precedes these in merit and goodness.[316]

وتشهد لكل من شهد له النبي –صلى الله عليه وسلم– بالجنة .

318. And that you testify for everyone whom the Prophet (*sallallahu 'alayhi wa sallam*) testified for with Paradise.

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[315] And in "As-Sunnah" by Harb Al-Karmānī (465), "Al-'Ilal" by Ibn Abī Hātim (2/356) and Al-Lālakāī (2355) from Maymūn ibn Mihrān who said: Ibn 'Abbās (*radiAllāhu 'anhu*) said to me: *"O Maymūn, do not insult the Salaf, and enter Paradise safely."*

[316] It was narrated by Muslim (3627) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allah (*sallAllāhu 'alayhi wa sallam)* was on the mountain of Hirā. Then it moved. So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Calm down Hirā. For there are only upon you a messenger, a siddīq or a shahīd."*** And upon it was: The Prophet (*sallAllāhu 'alayhi wa sallam*), Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talhah, Az-Zubayr and Sa'd ibn Abī Waqqās (*radiAllāhu 'anhum*).

وأن حمزة سيد الشهداء .

And that Hamzah is the leader of the *shuhadā* (martyrs).[317]

وجعفر الطيار في الجنة .

And Ja'far At-Tayyār is in Paradise.[318]

والحسن والحسين سيدا شباب أهل الجنة .

And Al-Hasan and Al-Husayn are the two leaders of the young people of Paradise.[319]

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[317] Based upon the *hadīth* of 'Alī (*radiAllāhu 'anhu*) in which the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The leader of the martyrs is Hamzah ibn 'Abdil-Muttalib."*** Narrated by At-Tabarānī (2958), and he declared it as *sahīh* in "Al-Fath" (7/368).

[318] He is referring to the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"I was shown Ja'far flying with his two wings in Paradise."*** Narrated by At-Tirmidhī (3763), Ibn Hibbān (7047) and Al-Hakim (3/209, 212) and he declared it as *sahīh*, and Adh-Dhahabī agreed with him.

[319] Based upon the *hadīth* of Abū Sa'īd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Al-Hasan and Al-Husayn are the two leaders of the young people of Paradise."*** Narrated by At-Tirmidhī (3768) and he said: *"Hasan sahīh."* And Imām Ahmad declared it as *sahīh* as it is stated in "Muntakhab Al-'Ilal" (124).

وتشهد لجميع المهاجرين والأنصار بالجنة والرضوان والتوبة والرحمة من الله .

319. And that you testify for all of the *Muhājirūn* and *Ansār* with Paradise, pleasure, repentance and mercy from Allah to them.[320]

ويستقر علمك، وتوقن بقلبك أن رجلا رأى النبي –صلى الله عليه وسلم– وشاهده وآمن به، واتبعه ولو ساعة من نهار، أفضل ممن لم يره ولم يشاهده، ولو أتى بأعمال أهل الجنة أجمعين .

320. And your knowledge should be established upon, and your heart certain regarding: that a man who saw the Prophet (*sallAllāhu 'alayhi wa sallam*), witnessed him, believed in him and followed him – even if only one hour of a day – is better than the one who did not see him and did not witness him, even if performed the deeds of all of the creation (combined).[321]

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[320] In "Ad-Durr Al-Manthūr" (4/272) Abū Ash-Shaykh narrated from Abū Sakhr Hāmid ibn Ziyād who said: I said to Muhammad ibn Ka'b Al-Quradhī: *"Inform me about the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and I verily want (to hear about) the fitan (trials and tribulations)."* So he said: *"Verily, Allāh has forgiven all of the companions of the Prophet (sallAllāhu 'alayhi wa sallam) and made Paradise obligatory for them in His Book, both those of them who did good and those who made mistakes."* I said to him: *"And in which place did Allāh obligate Paradise for them in His Book?"* He said: *"Have you not read:*

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

"And the first forerunners (in *īmān*) **among the *Muhājirīn* and the *Ansār* and those who followed them in goodness. Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."**
(At-Tawbah 9:100)

He obligated Paradise and Pleasure for all of the companions of the Prophet (sallAllāhu 'alayhi wa sallam), and He stipulated a condition for the tābi'ūn which He did not stipulate upon them." I said: *"What did He stipulate upon them?"* He said: *"He stipulated the condition upon them that they must follow them in goodness."*

[321] Imām Ahmad said in "Usūl As-Sunnah" the *riwāyah* of 'Abdūs: *"Then those who accompanied the Prophet (sallAllāhu alayhi wa sallam) and saw him, and heard from him, and those who saw him with their own eyes and believed in him even for only an hour, are better due to their companionship than the tābi'ūn, even if they performed all the deeds of goodness."*

ثم الترحم على جميع أصحاب رسول الله –صلى الله عليه وسلم– صغيرهم وكبيرهم، وأولهم وآخرهم، وذكر محاسنهم، ونشر فضائلهم، والاقتداء بهديهم، والاقتفاء بآثارهم، وأن الحق فيما قالوه، والصواب فيما فعلوه .

321. Then the *tarahhum* (asking Allāh for mercy) for all of his companions (*sallAllāhu 'alayhi wa sallam*): the young of them and the old of them, and the first of them and the last of them. And mentioning their good traits, spreading (the knowledge about) their merits, following their guidance and following their narrations. And that the truth lies in everything which they said, and the correct lies in what they did.[322]

وقد أجمعت العلماء لا خلاف بينهم أنه:

322. And the scholars have verily agreed without any disagreement among them, that:

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[322] 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"O people. Whoever among you follows (anyone), then let him follow those who have already died. For verily, the living is not safe from fitnah. Those are the companions of Muhammad (sallAllāhu 'alayhi wa sallam). They were the best of this Ummah; those with the most righteous hearts, deepest knowledge, the least burdensome. (They were) a people whom Allāh chose to accompany His Prophet and to establish His religion. So know their merits, follow their narrations and adhere to what you are capable of from their manners and religion. For verily, they were upon the upright guidance."* "Minhaj As-Sunnah" (6/81).
And in "Jāmi' Bayān Al-'Im wa Fadlihi" (1423) Al-Awzā'ī narrated from Ibn Al-Musayyib that he was asked about something. So he said: *"The companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) disagreed regarding this, and I do not consider myself to have an opinion along with them (i.e. that exceeds what they have said)."* Ibn Waddāh said: *"This is the truth."* Ibn 'Abdil-Barr said: *"This means that he has no right to come with an opinion in which he disagrees with them."*
And in "Tārīkh Dimashq" (35/201) Baqiyyah ibn Al-Walīd said: Al-Awzā'ī said to me: *"O Baqiyyah, the knowledge is what came from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), and what did not come from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), then it is not knowledge."*
And with Al-Lālakāī (317) Imām Ahmad said: *"The fundamental principles of Sunnah for us are: Adhering to that which the Companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam) were upon and following them."*

لا يُكَفَّر أحد من أهل القبلة بذنب، ولا نخرجه من الإسلام بمعصية، نرجو للمحسن ونخاف على المسيء. ولا نقول بذلك بقول المعتزلة فإنها تقول: من أتى ذنبا واحد في عمره أو ظلم بحبة في عمره فقد كفر، فمن قال ذلك فقد أعظم الفرية على الله –عز وجل–، وبرَّأه مما وصف به نفسه من الرأفة والرحمة، والتجاوز والإحسان، والغفران وقبول التوبة. وقد زعم أن الأنبياء من لَدُن آدم كانوا كفارا، قال الله –عز وجل–:

No-one from the people of the *qiblah*[323] are declared *takfīr* upon due to a sin, and we do not exit him from Islām due to an act of disobedience. We hope for the good-doer and fear for the wrongdoer.

And in this (issue) we do not say the same as the Mu'tazilah. For they verily say: Whoever performs one sin in his lifetime, or he makes (the size of) a seeds injustice in his lifetime, he has committed *kufr*.

Whoever says this has verily invented a great lie about Allāh – *'azza wa jalla* – and freed Him from what He has described Himself with of: mildness, mercy, pardoning, goodness, forgiveness and acceptance of repentance.

And he has verily claimed that the prophets, from Ādam and those besides him, were *kuffār*.

Allāh – *'azza wa jalla* – said:

﴿ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴾

"And Ādam disobeyed his Lord, so he went astray."
(Tā-Hā 20:121)

[323] Meaning from the people of Tawhīd and prayer. So whoever does not pray, then he is not from the people of the *qiblah*, just as this has gone forth in number (250).

وقد وصف ذنوب الأنبياء –صلى الله عليهم – في كثير من آيات القرآن، وأخوة يوسف قد ظلموا أخاهم وعقوا أباهم، وعصوا مولاهم. وهم على ذلك أخيار أبرار من أهل الجنة، وقد قال الله –عز وجل– لنبيه محمد –صلى الله عليه وسلم–:

And He verily described the sins of the prophets (*salawātullāhi ‘alayhim*) many places in the Qurān.

And the brothers of Yūsuf, they verily made injustice to their brother, they were disobedient to their father and they disobeyed their Lord. And with all of this they are good and righteous people, and they are from the people of Paradise.[324]

And Allāh – *‘azza wa jalla* – verily said to His Prophet Muhammad (*sallAllāhu ‘alayhi wa sallam*):

﴿ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ﴾

“So Allāh may forgive for you what has gone forth of your sin and what has not come yet.” (Al-Fath 48:2)

وقال الله –عز وجل–:

And Allāh – *‘azza wa jalla* – said:

[324] Imām Ahmad said in his letter regarding the *Sunnah* which he wrote to Musaddad ibn Musarhad (and it is by way of the author): *“As for the accursed Mu’tazilah, then those whom we met from the people of knowledge verily agreed upon that they declare takfīr based upon sins. And whoever among them believes in this, then he has claimed that Ādam was a kāfir, and that the brothers of Yūsuf were kuffār when they lied to their father Ya’qūb. And the Mu’tazilah agreed upon that whoever steals a seed, then he is a kāfir, his wife is separated from him and he should perform Hajj again if he already performed it. And those who believe in this opinion, they are kuffār. They are not married and their testimonies are not accepted.”* “Tabaqāt Al-Hanābilah” (2/428) and “Al-Jāmi’ fī ‘Aqāid Ahlis-Sunnah” (p. 366).

﴿ عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ ﴾

"May Allāh forgive you (O Muhammad)**, why did you allow them?"** (At-Tawbah 9:43)[325]

ومن بعد ذلك نكف عما شجر بين أصحاب رسول الله –صلى الله عليه وسلم– فقد شهدوا المشاهد معه، وسبقوا الناس بالفضل، فقد غفر الله لهم، وأمرك بالاستغفار لهم والتقرب إليه بمحبتهم، وفرض ذلك على لسان نبيه، وهو يعلم ما سيكون منهم، وأنهم سيقتتلون، وإنما فضلوا على سائر الخلق؛ لأن الخطأ والعمد قد وضع عنهم، وكل ما شجر بينهم مغفور لهم . ولا ينظر في كتاب صفين والجمل، ووقعة الدار، وسائر المنازعات التي جرت بينهم، ولا تكتبه لنفسك ولا لغيرك، ولا ترويه عن أحد ولا تقرأه على غيرك، ولا تسمعه ممن يرويه. فعلى ذلك اتفق سادات علماء هذه الأمة من النهي عما وصفناه منهم: حماد بن زيد، ويونس بن عبيد، وسفيان الثوري، وسفيان بن عيينة، وعبد الله بن إدريس، ومالك بن أنس، وابن أبي ذئب، وابن المنكدر، وابن المبارك، وشعيب بن حرب، وأبو إسحاق الفزاري، ويوسف بن أسباط، وأحمد بن حنبل، وبشر بن الحارث، وعبد الوهاب الوراق. كل هؤلاء قد رأوا النهي عنها، والنظر فيها، والاستماع إليها، وحذروا من طلبها والاهتمام بجمعها، وقد روي عنهم فيمن فعل ذلك أشياء كثيرة بألفاظ مختلفة متفقة المعاني على كراهية ذلك، والإنكار على من رواها، واستمع إليها .

323. And after that:

We refrain from (speaking about) what occurred of disputes between the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). For they verily attended the events with him and they preceded the people in goodness. So Allāh verily forgave them

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[325] 'Abdur-Rahmān ibn Hasan said in "Ad-Durar As-Saniyyah" (11/510): "*That which they scholars believe in is, that it is possible that a minor sin occurs from them. But they do not continue upon it. And as for the major sins, then these do not occur from them. And everything which the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said – from that which is established from him – then it is the truth. Just as Allāh – the Exalted – said:*

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَى ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ﴾

"And he does not speak from desire. It is verily nothing but revelation being revealed." (An-Najm 53:3-4)*."*

and commanded you to ask for forgiveness for them and seeking nearness to Him by loving them. And He obligated this upon the tongue of His Prophet (*sallAllāhu 'alayhi wa sallam*) while He knew what would occur from them [and that] they would fight. And they were verily preferred over all of the people because what they performed by mistake and with intention was removed from them (and) every dispute which occurred among them is forgiven for them.[326]

And one does not look in the books: Siffīn, Al-Jamal, Waq'ah Ad-Dār and the rest of disputes which occurred among them. And do not write it for yourself, nor for someone else. Do not narrate from anyone, do not read it for anyone and do not listen to it from the one narrating it. This is what the leaders of the scholars of the *Ummah* agreed upon; (they agreed upon) the prohibition of what we have described.

Among them are: Hammād ibn Zayd, Yūnus ibn 'Ubayd, Sufyān Ath-Thawrī, Sufyān ibn 'Uyaynah, 'Abdullāh ibn Idrīs, Malik ibn Anas, Ibn Abī Dhib, Ibn Al-Munkadir, Ibn Al-Mubārak, Shu'ayb ibn Harb, Abū Ishāq Al-Fazārī, Yūsuf ibn Asbāt, Ahmad ibn Hanbal, Bishr ibn Al-Hārith and 'Abdul-Wahhāb Al-Warrāq.

All of these verily believed in the prohibition of this, and of looking into it and listening to it. And they warned against the one who sought it and dedicated himself to gathering it.[327]

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[326] With Al-Khallāl (750) Bishr ibn Al-Hārith said: "*The mistakes of the companions of Muhammad (sallAllāhu 'alayhi wa sallam) have been removed from them.*"

[327] Harb Al-Karmānī said in his *'aqīdah* in which he conveyed the *ijmā'* of the people of knowledge (75): "*So whoever curses the Companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) or just one of them, or insults them, or speaks out about their mistakes, or slanders any of them with either big or small, insignificant or important, with which he wants to pave the way for them defamation of any of them, he is an opposing, wicked rāfidī innovator. Allāh does not accept neither his obligatory or voluntarily acts of worship. Rather, loving them is Sunnah, invoking for them is seeking nearness (to Allāh), following them is a mean (by which nearness to Allāh is achieved) and adhering to their narrations is a virtue.*"

And many things – with different words but same meaning of disliking this – were narrated from them regarding the one who does any of these things, and the disavowal of the one who narrates this and listens to it.[328]

ثم بعد ذلك يشهد لعائشة بنت أبي بكر الصديق -رضي الله عنها- أنها الصديقة المبرَّأة من السماء وعلى لسان جبريل -عليه السلام- إخبارا عن الله -عز وجل- مَتْلُوًّا في كتابه، مثبتا في صدور الأمة ومصاحفها إلى يوم القيامة. وأنها زوجة رسول الله -صلى الله عليه وسلم- مبرأة طاهرة خيرة فاضلة، وأنها زوجته وصاحبته في الجنة، وهي أم المؤمنين في الدنيا والآخرة. فمن شك في ذلك أو طعن فيه أو توقف عنه، فقد كذَّب بكتاب الله، وشك فيما جاء به النبي -صلى الله عليه وسلم- وزعم أنه من عند غير الله -عز وجل-، قال الله -عز وجل-:

324. Then after this:

That he testifies for ʻĀishah bint Abī Bakr As-Siddīq – may Allāh be pleased with him and her – that she is truthful, pure and declared innocent from the heaven upon the tongue of Jibrīl (*ʻalayhis-salām*) with an information from Allāh – *ʻazza wa jalla* – which is recited in His Book and established in the hearts of the *Ummah* and its *Masāhif* until the Day of Resurrection. (And he testifies) that she is the wife of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*); declared innocent, pure, a good-doer, virtuous, and that she is his wife and female companion in Paradise. And she is the Mother of the believers, in both *dunyā* and *ākhirah*.

So whoever doubts this, discredits it or hesitates regarding it, then he has rejected the Book of Allāh – *ʻazza wa jalla* – and doubted in what the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) came

[328] See: "As-Sunnah" by Al-Khallāl (43/The mention of Siffīn and Al-Jamal and mentioning those who attended these and those who did not attend), and (48/Being severe against those who write the *ahādīth* in which there is something against the companions of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*), and "Ash-Sharīʻah" (255/Chapter: The mention of abstaining from what occurred of disputes between the companions of the Messenger of Allāh *rahmatullāhi ʻalayhim*) and "As-Sunnah" by Al-Barbahārī (123).

with, and he has claimed that it is from someone else than Allāh *'azza wa jalla*. Allāh – *'azza wa jalla* – said:

﴿ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

"Allāh warns you against returning to something like this ever again, if you (really) **are believers."** (An-Nūr 24:17)

فمن أنكر هذا فقد برئ من الإيمان .

So whoever rejects this, then he has disassociated himself from *īmān*.[329]

ويحب جميع أصحاب الرسول –صلى الله عليه وسلم– على مراتبهم ومنازلهم، أولا فأولا، من أهل بدر ثم الحديبية وبيعة الرضوان وأحد، وهؤلاء هم أهل الفضائل الشريفة والمنازل المنيفة الذين سبقت لهم السوابق –رحمهم الله أجمعين– .

325. And he must love of all of the companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) according to their level and status. The first (and best) comes first: From the people of Badr, Al-Hudaybiyah, Bay'ah Ar-Ridwān and Uhud.

For these are the people of honorable merits and high status; those who preceeded in everything there is to preceede in. May the Pleasure of Allāh be upon all of them.

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[329] Hishām ibn 'Ammār said: I heard Mālik ibn Anas say: *"Whoever swears at Abū Bakr and 'Umar is whipped. And whoever swears at 'Āishah is killed."* It was said to him: *"Why is he killed with regard to 'Āishah?"* He said: *"Because Allāh – the Exalted – said regarding 'Āishah (radiAllāhu 'anhā):*

﴿ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

"Allāh warns you against returning to something like this ever again, if you (really) **are believers."** (An-Nūr 24:17)*"*

Mālik said: *"So whoever accuses her, he has verily opposed the Qurān, and whoever opposes the Qurān he is killed."* He narrated it in "Al-Muhallā" (11/415) with its chain of narration. And he said: *"The saying of Mālik here is correct, and this is complete apostasy and a rejection of Allāh – the Exalted – in His guarantee of her innocence."*

و تترحم على أبي عبد الرحمن معاوية بن أبي سفيان –رضي الله عنه– أخي أم حبيبة –رضي الله عنها– زوجة رسول الله –صلى الله عليه وسلم– خال المؤمنين أجمعين، وكاتب الوحي. وتَذكر فضائله، وتروي ما فيه عن رسول الله –صلى الله عليه وسلم–.

326. And you ask (Allāh) for mercy upon Abū ʻAbdir-Rahmān Mu'āwiyah ibn Abī Sufyān, the brother of Umm Habībah the wife of the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*). The uncle of the believers[330] altogether, and the writer of the revelation.

And you mention his merits and narrate what was narrated regarding him from the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*).

فقد قال ابن عمر: كنا مع رسول الله –صلى الله عليه وسلم– فقال: **يدخل عليكم من هذا الفج رجل من أهل الجنة**، فدخل معاوية رحمه الله.

327. For verily did Ibn ʻUmar (*radiAllāhu ʻanhu*) say: We were with the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) when he said: ***"A man from the people of Paradise will enter upon you from this gate (or gap or road)."*** Then Mu'āwiyah – *rahimahullāh* – entered.[331]

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[330] In "As-Sunnah" by Al-Khallāl (640) Abū Tālib asked Imām Ahmad: "*Should I say that Mu'āwiyah (radiAllāhu ʻanhu) is the uncle of the believers? And Ibn ʻUmar (radiAllāhu ʻanhu) is the uncle of the believers?"* He said: *"Yes, Mu'āwiyah is the brother of Umm Habibah bint Abī Sufyān, the wife of the Prophet and the relative of both of them. And Ibn ʻUmar is the brother of Hafsah the wife of the Prophet (sallAllāhu ʻalayhi wa sallam) and the relative of both of them."* I said: *"Should I say: Mu'āwiyah the uncle of the believers?"* He said: *"Yes."*

[331] Narrated by Ibn ʻAdī in "Al-Kāmil" (2/330), Al-Ājurrī (2140) and Al-Lālakāī (2779). He said in "Al-ʻIlal Al-Mutanāhiyah" (449-451): *"It is not correct from any of it ways."*

فتعلم أن هذا موضعه و ومنزلته

So know that this is his place and his status.[332]

ثم تحب في الله من أطاعه، وإن كان بعيدا منك، وخالف مرادك في الدنيا، وتبغض في الله من عصاه، ووالى أعداءه، وإن كان قريبا منك ووافق هواك في دنياك، وتصل على ذلك وتقطع عليه،

328. Then you love those who obey Allāh for the sake of Allāh, even if he is far away from you and he opposes your goals in *dunyā*.

And you hate – for the sake of Allāh – those who disobey Allāh and who support His enemies, even if he is close to you and he agrees with your desires in *dunyā*. And based upon this you attach (yourself to some people) and you cut off (others).

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[332] The people of *Sunnah* and others payed attention to mentioning the merits of Mu'āwiyah (*radiAllahu 'anhu*). So they narrated what was narrated about him and they wrote many independent books about him. All of this as a refutation of the Rāfidah and Khawārij, from those who slandered this great companion, had enmity towards him and used him as a mean to slander the *Sahābah* (*radiAllahu 'anhum*).

'Abdullah ibn Al-Mubārak said: *"Mu'āwiyah for us is a test. So whoever we see looking down upon Mu'āwiyah, then we accuse him regarding the people; I mean the companions of Muhammad (sallAllāhu 'alayhi wa sallam)."* "Tārīkh Dimashq (59/209). And see: "As-Sunnah" by Al-Khallāl (42/The mention of Abū 'Abdir-Rahmān Mu'āwiyah, his *Khilāfah* and Allāh Pleasure with him) and Al-Lālakāī (7/319). And see my *tahqīq* of "Ash-Sharī'ah" (Chapter/243) for there is further clarification.

ولا تُحدث رأيا، ولا تصغي إلى قائله؛ فإن الرأي يخطئ ويصيب.

329. And do not innovate (or make up) and opinion and do not listen to the one who does. For verily an opinion can be (both) right and wrong.[333]

ولا تجالس أصحاب الخصومات؛ فإنهم يخوضون في آيات الله،

330. And do not sit with the people of disputes, for they verily engage in idle talk regarding the verses of Allāh.[334]

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[333] The people of *Sunnah* agreed upon the criticism of the *raī* (opinion) and its people, and the disavowal (and rejection) of them.
'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"Be aware against the people of opinion. For verily, the people of raī (opinion) are the enemies of the Sunan (pl. Sunnah). They were not able to memorize the ahādīth, and memorizing (and understanding) them also slipped away from them. So they spoke with opinion (and not evidences), and they went astray and misled others."* It has gone forth in number (54).
And in "Dhamm Al-Kalām" (275) from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"Be aware of the opinion. For verily Allāh rejected the opinion for the angels. He said:*

﴿ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

"I verily know what you do not know." (Al-Baqarah 2:30)

And He said to His Prophet (sallAllāhu 'alayhi wa sallam):

﴿وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ﴾

"And that you judge between them with what Allāh has revealed." (Al-Māidah 5:49)

And He did not say: (Judge between them) with your opinion."
And Imām Malik – *rahimahullāh* – said: *"You will almost never find anyone who looks into the opinion, except that he has corruption in his heart."*
And Imām Malik used to criticize the opinion and say: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) died and this affair has been completed and perfected. So we should follow the narrations of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and not follow the opinion. Because when the opinion is followed, then another man comes who has a stronger opinion than you and then you follow him. So every time another man comes (with a stronger opinion than yours) then you follow him."*
See: "Al-Ma'rifah wat-Tārīkh" (2/789) and "Tārīkh Baghdād" (15/545).
And see the words of the *Salaf* regarding the criticism of the opinion in what has gone forth in (54, 74, 75, 76, and 325).

[334] Narrations warning against the people of disputes have gone forth in number (69, 70, 124, 131, and 132).

وإياك والمراء والجدال في الدين؛ فإن ذلك يحدث الغل ويخرج صاحبه –وإن كان سنيا– إلى البدعة، فإن أول ما يدخل على السني من النقص في دينه إذا خاصم المبتدع:

331. And be aware of discussing and disputing in the religion. For this verily brings about corruption, and it brings its companion – even if he was a *Sunnī* – into innovation.

Because the first (aspects of) deficiency that enters upon the *Sunnī* in his religion when he disputes with the innovator is:

مجالسته للمبتدع ومناظرته إياه.

a. Sitting with the innovator and debating with him.

ثم لا يأمن أن يدخل عليه من دقيق الكلام، وخبث القول ما يفتنه

b. And then you cannot be sure from him introducing some deep (and complicated) words and dirty opinions upon him, which will be an affliction for him.

أو لا يفتنه، فيحتاج أن يتكلف له من رأيه مما يرد عليه من قوله مما ليس له أصل في التأويل، ولا بيان في التنزيل، ولا أثر من أخبار الرسول –صلى الله عليه وسلم–.

c. Or it is not an affliction for him, so he will have a need for burdening himself with something from his own (words and) opinion – that has no origin in the interpretation, nor an explanation in the revelation, or a narration from the information from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) – with which he will refute his (i.e. the innovators) opinion.[335]

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[335] Sālih ibn Imām Ahmad said in his "Masāil" (588): A man wrote to my father asking about debating the people of *kalām* and sitting with them. So he read up his answer for me: *"May Allāh make your ending good and repel from you everything disliked and unwanted. That which we used to hear and we met those whom we met from the people of knowledge upon is, that they used to hate the kalām and engaging in it with the people of deviation. The affair verily lies in submitting and stopping at what is in the Book of Allāh – 'azza wa jalla – and not exceeding this.*
And the people continue to hate every innovator who wrote a book, or sitting with an innovator in order to inform him about some of what has become unclear for him in his religion. So safety – in shā Allāh – lies in abstaining from sitting with them and engaging in talks with them about the innovation and misguidance. So let a man fear Allāh, and let him do what will end up benefitting him tomorrow of good deeds he sends forth for himself. And he should not be from those who introduce a new affair, and then when he says it publicly he needs an argument for it. So he makes himself do the impossible in it and he seeks an argument for what he has said (no matter if it is) in truth or falsehood. In order to beautify his innovation and what he has made up, and even worse than this is, if he has written it down in a book which then was learned from him. So he wants to beautify this with the truth and falsehood, even if it becomes clear to him that the truth lies in something other than it. We ask Allāh for success for both us and you. And may peace be upon you." [Al-Jāmi' fi 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar (420)]
Translator: The *muhaqqiq* here conveys long words from Ibn Battah – *rahimahullāh* – in which he explains the details of debating the people of innovation; when it is allowed and for whom. These words – among other sayings from the scholars in this issue – have been translated in the book "An admonition to the God-fearing" by Abū Al-Muhannad (Chapter: The judgment of debating with the people of innovation). So see it over there.

ثم بعد ذلك الكف والقعود في الفتنة ولا تخرج بالسيف على الأئمة وإن ظلموا.

332. Then after that:

Withholding (from participating) and sitting down during *fitnah*.[336]

And do not rebel against the leaders with the sword, even if they are unjust.[337]

وقال عمر بن الخطاب –رضي الله عنه–: إن ظلمك فاصبر، وإن حرمك فاصبر .

333. And 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"If he is unjust towards you, then have patience. And if he withholds from you, then have patience."*[338]

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[336] In "Tabaqāt Al-Hanābilah" (2/542) that Abū As-Saqr Al-Warrāq asked Imam Ahmad about the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*) when he mentioned the *fitan*, and then said: ***"The best of people will be a believer who secluded himself to a mountain path from the mountain paths."*** *"Is there any blame upon a man if he goes to them mountain with his family and children along with a few sheep of his, and then travels from water source to water source, while he performs the prayer, pays his zakāh, secludes himself from the people and worships Allāh until death comes to him while he is in this state? Is this better for you, or that he lives in one of the cities while what you already know has occurred among the people, and with the safety that lies in seclusion as you (also) know."* So he said: *"If there is fitnah, then there is no harm in a man secluding himself wherever he wants. But if there is no fitnah, then the cities are better."*

[337] Imām Ahmad said in "Usūl As-Sunnah" the *riwāyah* of 'Abdūs: *"And whoever rebels against a leader among the leaders of the Muslim, while the people have united behind him and they have acknowledged the Khilāfah for him – no matter in what way, either being pleased with him or by force – then this rebel has divided the unity of the Muslims, and he has opposed the narrations from the Messenger of Allāh (sallAllāhu alayhi wa sallam). So if the one who rebels against him (i.e. the leader) dies, then he dies the death of jāhiliyyah. And it is not allowed for anyone among the people to fight against the leader, nor to rebel against him. So whoever does this, then he is an innovator who is not upon the Sunnah and the (straight) path."* Narrated by Al-Khallāl (317).

[338] Its *takhrīj* has gone forth in number (181).

وقال النبي –صلى الله عليه وسلم– لأبي ذر: **اصبر وإن كان عبدا حبشيا**.

334. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said to Abū Dharr: ***"Have patience, even if he (i.e. the ruler) is an Ethiopian slave."***[339]

وقد أجمع العلماء من أهل الفقه والعلم والنساك والعباد والزهاد من أول هذه الأمة إلى وقتنا هذا:

335. And the scholars from the people of knowledge, understanding, austerity, worship and asceticism, since the beginning of this *Ummah* until this time of ours agree upon:

أن صلاة الجمعة والعيدين، ومنى وعرفات والغزو والجهاد والهدي مع كل أمير بر أو فاجر، وإعطائهم الخراج والأعشار جائز. والصلاة في المساجد العظام التي بنوها والمشي على القناطر والجسور التي عقدوها، والبيع والشراء وسائر التجارة والصناعة والزراعة كلها في كل عصر، ومع كل أمير جائزة على حكم الكتاب والسنة، لا يضر المحتاج لدينة والمتمسك بسنة نبيه –صلى الله عليه وسلم– ظلم ظالم، ولا جور جائر إذا كان ما يأتيه هو على حكم الكتاب والسنة. كما أنه لو باع أو اشترى في زمن الإمام العادل بيعا يخالف الكتاب والسنة لم ينفعه عدل الإمام والمحاكمة إلى قضائهم، ورفع الحدود

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[339] Narrated by Muslim (4783).
Al-Barbahārī said in "Sharh As-Sunnah" (30): *"And it is not allowed to fight against the ruler, nor to rebel against him, even if he is an oppressor. And this is based upon the words of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) to Abū Dharr Al-Ghifārī:* ***"Have patience, even if he (i.e. the ruler) is an Ethiopian slave."*** *And his words to the Ansār:* ***"Have patience, until you meet me at the basin."*** *And in the Sunnah there is no fighting against the ruler. For verily, there lies destruction of the dunyā and religion in it."*
And in "Tabaqāt Al-Hanābilah" (1/387) Hanbal said: The scholars of Baghdād gathered at Abū 'Abdillāh during the leadership of Al-Wāthiq. And they consulted him regarding leaving being pleased with his leadership and rule. So he said to them: *"It is upon you to reject in your hearts. And do not withdraw your hands from obedience, and do not divide the unity of the Muslim. And do not spill your own blood and the blood of the Muslims."* And he mentioned the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"If he hits you, then have patience."*** He commanded (us) to be patient.

والقصاص وانتزاع الحقوق من أيدي الظلمة لأمرائهم وشرطهم والسمع والطاعة عمن ولوه وإن كان عبدا حبشيا إلا في معصية الله –عز وجل– فليس لمخلوق فيها طاعة .

That the *Jumu'ah* and two *'Īd* prayers[340], *Minā*, '*Arafāt*, the battles, Hajj and the sacrifice (is performed): with every *amīr* (leader); righteous or wicked. And giving them the *kharāj* (taxes), the *zakāh* and the *a'shār* (tenths)[341] is allowed.

And praying in the large *masājid* which they have built, walking upon the passages and bridges which they built, selling and

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[340] Imām Ahmad said in "Usūl As-Sunnah" the *riwāyah* of 'Abdūs: *"And the Jumu'ah prayer behind him (i.e. the Amīr) and behind those whom he has put in authority, is valid, lasting and complete; the two rak'ah. Whoever repeats them then he is an innovator and has left the āthār (narrations), he is opposing the Sunnah, and he will not have any of the benefit of the Jumu'ah; if he does not consider the prayer (valid) behind the leaders, both the righteous of them and the sinners. So the Sunnah is: That he prays two rak'ah with them, and he believes that they are completely valid and there should not be any doubt in his heart regarding this."*
And Al-Barbahārī said in "Sharh As-Sunnah" (140): *"And if you see a man being consistent in (performing) the obligatory acts of worship in the jamā'ah with the ruler and others than him, then know that he is a follower of Sunnah, in shā Allāh ta'ālā. And if you see a man being careless with the obligatory acts of worship in the jamā'ah, even if he is with the ruler, then know that he is a follower of desires."*
I said: And a man should attend the *Jumu'ah* and the (prayer in) *jamā'ah*. And if his *imām* is a *jahmī*, then he should perform it with him, and then repeat it.
In "As-Sunnah" by 'Abdullāh (4) Ahmad said: *"Whoever has this opinion, then Al-Jumu'ah is not prayed behind him nor other (prayers). Except that we do not leave coming to the prayer. So if a man prays, then he repeats his prayer. This means: (prays) behind the one who says: The Qurān is created."*
And Al-Barbahārī said in "Sharh As-Sunnah" (126): *"And if your imām on the day of Jumu'ah is a jahmī and he is a man of authority (or the ruler), then pray behind him, and repeat your prayer."*

[341] The *kharāj*: The rights which are places upon a piece of land which is then put in *Bayt Al-Māl*. And the connection between the *kharāj* and the '*ushr* (tenth) is: that both of them are obligatory upon the non-Muslim and the wealth is spent just like the *fay* (spoils). And the difference between them is that the *kharāj* is placed upon a piece of land, but as for the '*ushr* then it is upon wealth from trade. And the *kharāj* and the '*ushr* remains along with Islām and *kufr*, different from the *jizyah*, because it verily is annulled after (the acceptance of) Islām. "Mu'jam Mustalahāt Al-Fiqhiyyah" (2/20).

buying, other forms of trade, agriculture and producing, all of these things in every time, and with every leader are allowed according to the judgment of the Book and the *Sunnah*.

The one who is watchful in his religion and he adheres firmly to the *Sunnah* of his Prophet (*sallAllāhu 'alayhi wa sallam*) he is not harmed by the injustice of the unjust or the oppression of the oppressors, if that what comes to him (through all of these professions) is according to the judgment of the Book and the *Sunnah*. Just as if he would sell and buy in the time of a just leader in a trade that opposed the Book and the *Sunnah*, then the justice of the leader would not benefit him.

And seeking judgment with their judges, referring to them for the punishments, the *qisās* and the removal of the (people's) rights from the hands of the oppressors through their leaders and police.[342]

And listening and obeying those whom they have appointed – even if it is an Ethiopian slave – except in the disobedience of Allāh *'azza*

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[342] In opposition to the Khawārij and whoever agrees with them from the people of opinion and other groups from the people of innovation.
Artaah ibn Al-Mundhir said: *"If the people of opinion would overcome us, they would almost exit us from all of the obligatory acts of worship. And this is because they said: There is no jihād with an oppressing leader, nor Jumu'ah prayer and no zakāh. There only remain that they say: There is no Hajj and no fasting in the month of Ramadān with them."* "Al-Hujjah fī Bayān Al-Mahajjah" by Ibn Tāhir (2/581).
And in "As-Sunnah" by Harb (266) Abū Ishāq said: I asked Hishām about going to battle with these leaders? And I mentioned to him what was said of negative things about going to battle with them. So he said: Al-Hasan and Ibn Sīrīn used to say: *"For you are the reward of it, the money from it, the honor of it, and the virtue of it and for them are their sins."* He said: And Al-Hasan used to say: *"It has reached me that the Prophet (sallAllāhu 'alayhi wa sallam) used to say:* ***"Allāh will verily aid this religion with a people who have no share (in the next life)."****"* And Al-Hasan used to say: *"Four things from the affairs of Islām are for the ruler (or leader). The judgment, the booty of war, the jihād and the Jumu'ah."* I said to Hishām: *"No matter whether they are righteous or corrupt?"* He said: *"No matter whether they are righteous or corrupt."*

wa jalla. For there is no obedience to a created being in that (i.e. disobeying Allāh).[343]

ثم من بعد ذلك اعتقاد الديانة بالنصيحة للأئمة وسائر الأمة في الدين والدنيا، ومحبة الخير لسائر المسلمين، تحب لهم ما تحب لنفسك، وتكره لهم ما تكره لنفسك .

336. Then after that:

Believing that it is from the religion to give *nasīhah* (well-wishing advice that invites to the good and forbids the evil) to the leaders and the rest the *Ummah* in both religion and *dunyā*. And loving what is good for all Muslim, and you love for them what you love for yourself, and you hate for them what you hate for yourself.[344]

ولا تشاور أحدا من أهل البدع في دينك، ولا ترافقه في سفرك، وإن أمكن ألا تقاربه في جوارك،

337. And do not consult anyone from the people of innovation in your religion, and do not accompany him during your travelling. And if it is possible then do not come near him in your neighborhood.[345]

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[343] From Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam)* said: *"It is upon the Muslim to listen to and obey in what he like and dislikes, as long as he is not commanded to (perform) an act of disobedience. But if he is commanded to (perform) an act of disobedience, then he is not obliged to listen nor to obey."*
Narrated by At-Tirmidhī (1707) who said: *"Hasan sahīh."*

[344] Based upon the *hadīth* of Tamīm Ad-Dārī (*radiAllahu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The religion is nasīhah."*** We said: *"To whom?"* He said: ***"To Allāh, His Book, His Messenger, the leaders of the Muslims and their ordinary people."*** Narrated by Muslim (106).
And the *hadīth* of Anas (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"None of you believes until he loves for his brother what he loves for himself."*** Agreed upon.

[345] **Translator:** For further details on this issue of how the Muslim deals with the innovator refer to the book: "An admonition to the God-fearing" by Shaykh Abū Al-Muhannad.

ومن السنة مجانبة كل من اعتقد شيئا مما ذكرناه، وهجرانه والمقت له، وهجران من والاه ونصره وتبعه وصاحبه، وإن كان الفاعل لذلك يظهر السُّنة .

338. And from the *Sunnah* is:

Avoiding everyone who believes in any of what we have mentioned (of innovations), boycotting him, hating him, boycotting the one who allies with him, supports him, defends him and accompanies him, even if the one who does this openly shows (and utters) the *Sunnah*.[346]

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[346] Ibn Battah narrated in "Al-Ibānah Al-Kubrā" (435) from Mubashshir Al-Hablī who said: It was said to Al-Awzā'ī: *"Verily, a man says: 'I sit with the people of Sunnah and I sit with the people of innovation.'"* So Al-Awzā'ī – *rahimahullāh* – said: *"That is a man who wants to make falsehood equal to the truth."*
Ibn Battah said: "*Al-Awzā'ī has spoken the truth. I say: This man verily does not know the truth from falsehood, nor kufr from īmān. And regarding such as person the Qurān was revealed and the Sunnah from the Mustafā (sallAllāhu 'alayhi wa sallam) came. Allāh – the Exalted – said:*

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ﴾

"And if they meet those who believe they say: 'We believe.' And when they are alone with their shayātīn they say: 'We are verily with you.'"
(Al-Baqarah 2:14)."

And Ibn Battah also narrated (426) from Yahyā Al-Qattān who said: When Sufyān Ath-Thawrī arrived in Basrah he looked into the affair of Ar-Rabī' (i.e. ibn Subayh) and his status with the people. (So) he asked: *"What is his madhhab?"* They said: *"His madhhab is nothing but the Sunnah."* He said: *"Who are his advisors?"* They said: *"The people of Qadar."* He said: *"He is a qadarī."*
So Ibn Battah said: *"May Allāh have mercy upon Sufyān Ath-Thawrī. He verily uttered himself based upon wisdom and he spoke the truth. And he spoke based upon knowledge so he was in accordance with the Book and the Sunnah, what wisdom necessitates, what is achieved through vision and what the people of insight and clarity knows. Allāh – 'azza wa jalla – said:*

﴿ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ﴾

"They will not miss a chance to harm you. They wish for what causes you suffering (and distress)**. The hatred has already appeared from their mouths, and what their chests hide is even bigger."** (Ālu 'Imrān 3:118)"

Al-Ājurrī said in "Ash-Sharī'ah" (255/Chapter: The mention of forsaking the people of innovation and desires): *"Everyone who adheres to what we have written in this book of ours – and that is the book Ash-Sharī'ah – should boycott all of the people of =*

desires from the Khawārij, Qadariyyah, Murjiah and the Jahmiyyah. And (also) everyone who ascribes to the Mu'tazilah. And all of the Rawāfid, all of the Nawāsib and everyone whom the leaders of the Muslims have referred to as an innovator of an innovation of misguidance, while this is correctly narrated from him. This person should not be spoken to, not greeted, he should not be sat with or prayed behind, he should not be married nor given to in marriage by those who know him, he should not be taken as a partner, worked with, debated with or disputed with. Rather he (i.e. the Sunnī) should humiliate him by degrading him. And if you meet him on the street on one path, then if you are capable you take another (path)."

And see: Al-Lālakāī (4/364/Mentioning what was narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*), the *Sahābah* and the *tābi'ūn* regarding avoiding the people of *Qadar* and the rest of the people of desires).

The third part: The acts of worship and the manners

ومن السنة: رفع اليدين في الصلاة عند افتتاحها، وإذا ركع، وإذا رفع رأسه من الركوع،

And from the *Sunnah* is:

339. Raising the two hand in the prayer when beginning it, when bowing (*rukū'*) and when he raises his head from bowing.[347]

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[347] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*). It was narrated by Al-Bukhārī (702) and Muslim (790).
And the followers of *raī* (opinion) from the *Ahnāf* (followers of the *hanafī madhhab*) disagreed in this issue, so they do not believe in raising the hands in the prayer, except at the first *takbīrah* (when beginning the prayer).
Al-Awzā'ī said: *"It has reached us that from the Sunnah which the people of Hijaz, Basrah and Shām agreed upon is, that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) lifts his hand towards his two shoulder when he says the takbīr and when he bows. Except the people of Kūfah."* It was said to him: *"What if he does not perform some of this?"* He said: *"He is subtracting from his prayer."* "Al-Ahkām Al-Kabīr" by Ibn Kathīr (3/281)
And in "As-Sunnah" by 'Abdullāh ibn Ahmad (503) Wakī' said: Abū Hanīfah said to Ibn Al-Mubārak: *"You raise your hands in every takbīrah, as if you want to fly."* So Ibn Al-Mubārak said to him: *"If you were going to fly from the first one, then I would verily fly from the remaining ones."* Wakī' said: *"The argument of Ibn Al-Mubārak was good."*
And in "Raf' Al-Yadayn fī As-Salāh" by Ibn Al-Qayyim (p. 276): Al-Khallāl said in "Kitāb Al-'Ilm": Ahmad was asked about a man who leads the people in prayer and he opposes the *ahādīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*) in his prayer. Such as in lifting the two hands. He said: *"Inform him and teach him."* It was said: *"What if I inform him and he does not stop?"* He said: *"If you informed him from the Prophet (sallAllāhu 'alayhi wa sallam) and he does not accept, then abandon him."* And it was said to Ahmad: *"We have some people who commands us to lifting our two hands in the prayer, and some people who prohibit us from doing so."* So he said: *"Only an innovator would prohibit you. The Prophet (sallAllāhu 'alayhi wa sallam) did this, and Ibn 'Umar (radiAllāhu 'anhu) used to throw rocks at the one who did not lift (his hands)."*

وهو زيادة في الحسنات،

And this is an increase in good deeds.[348]

وقال النبي –صلى الله عليه وسلم– : **يعطى بكل إشارة حسنة**.

340. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"For every movement he is given a good deed."***[349]

ومن السنة: المسح على الخفين لمن أحدث، وكان لبس خفيه وهو كامل الطهارة، إن كان مسافرا ثلاثة أيام ولياليها، وإن كان مقيما يوما وليلة، هكذا سن رسول الله –صلى الله عليه وسلم– وفعله هو وأصحابه، وعلى ذلك مضت سنة الأولين المسلمين، وأخذ به علماء الدين، لا ينكر ذلك ولا يرده إلا مبتدع من الناس، مخالف لرسول الله –صلى الله عليه وسلم– راغب عن سنته راد لقوله.

And from the *Sunnah* is:

341. Wiping over the *khuffayn* (two socks) for the one who *ahdatha* (empties bowel, urinates or passes wind), if he wore his socks while he was completely clean (i.e. free from minor and major impurity).

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[348] Imām Ahmad mentioned this in his *'aqīdah* which he wrote to Musaddad ibn Musarhad, and it is narrated by way of Ibn Battah. See: "Tabaqāt Al-Hanābilah" (2/431) and "Al-Jāmi' fi 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar" (p. 359).
And in "Juz Raf' Al-Yadayn" (41): Ibn Sīrīn said about lifting the two hands in the prayer: *"It is from the completion of the prayer."*
And in the same book (39) Sa'id ibn Jubayr said: *"It is something by which you beautify the prayer."*
And in "Raf' Al-Yadayn fī As-Salāh" by Ibn Al-Qayyim (p. 134): Ash-Shāfi'ī was asked about the meaning of lifting the two hands in the prayer? So he said: *"It is veneration of the affair of Allāh, a beautification of the prayer and following the Sunnah."*

[349] I did not find it as ascribed to the Prophet (*sallAllāhu 'alayhi wa sallam*). Rather, it is from the 'Utbah ibn 'Āmir Al-Juhanī (*radiAllāhu 'anhu*) who said: *"With every movement a man makes with his hand in the prayer then a good deed is written for every finger."* Narrated by Sālih ibn Ahmad in "Al-Masāil" (1575) and At-Tabarānī in "Al-Kabīr" (17/297). Al-Haythamī said in "Majma' Az-Zawāid" (2/103): *"At-Tabarānī narrated it and its isnād is hasan."*

If he is a traveler: Three days and nights. And if he is settled: One day and night.

This is what the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) legislated and what his companions did.

And the *Sunnah* of the early Muslims has gone forth upon this, and the scholars of the relgion remained upon (and adhered to) it.

No-one reject this or negates it, except an innovator from the people who opposes the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), hates his *Sunnah* and repels his words.[350]

ومن السنة: تعجيل الإفطار، وتأخير السحور.

And from the *Sunnah* is:

342. Hastening to break the fast and delaying the *suhūr* (the meal before dawn).

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[350] The *ahādīth* about wiping over the sock are *mutawātir*. The people of correct (narration) and *Sunan* narrated them. See: "Sahīh Al-Bukhārī" (Chapter: Wiping over the two socks) and (Chapter: If he enters his two feet while they are clean). And as for the time limit of the wiping, then it was narrated by Muslim (560) from 'Alī (*radiAllāhu 'anhu*) who said: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) made it to be three days and nights for the traveler and one day and night for the settled."*
The Khawārij and the Rāfidah rejected this firmly established *Sunnah* from the Prophet (*sallAllāhu 'alayhi wa sallam*), and due to this many from the people of *Sunnah* included wiping over the socks in the issues of *Sunnah* and belief.
Among those who mentioned it in their *'aqīdah* is: Sufyān Ath-Thawrī. This was narrated by Al-Lalakai (314) with a *sahīh isnād*.
And Ahmad in his *'aqīdah* which he wrote to Musaddad ibn Musarhad. "Tabaqāt Al-Hanābilah" (2/432). Both are included in "Al-Jāmi' fi 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar" (p. 107 and 359).
And in "Al-Masāil war-Rasāil" (2/421): Al-Marrūdhī said: I heard Abū 'Abdillāh when it was said to him: *"A people who do not believe in the wiping (i.e. over the two socks)."* So he said: *"Those are Khawārij, a people from the Ibādiyyah."*

والمبادرة بصلاة المغرب إذا غاب حاجب الشمس، قبل ظهور النجوم.

343. And hastening in performing the *maghrib* prayer when the border of the sun has disappeared, and before the stars shine brightly.[351]

فقد قال رسول الله –صلى الله عليه وسلم– : **لا تزال أمتي بخير ما عجلت الإفطار وأخرت السحور**

344. Because verily did the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"My Ummah will remain in a good state, as long as they hasten to break the fast and delay the suhūr."***[352]

وقال –صلى الله عليه وسلم– : **لا يزال الناس بخير ما لم يؤخروا صلاة المغرب حتى تشتبك النجوم**.

345. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The people will remain in a good state, as long as they do not delay the maghrib prayer until the stars shine brightly."***[353]

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[351] Opposite of the Rāfidah who imitated the Jews in delaying the *maghrib* prayer until the glowing of the stars.

[352] Narrated by Ahmad (21312, 21507) from the *hadīth* of Abū Dharr (*radiAllāhu 'anhu*).
And what testifies to it is, what was narrated by Al-Bukhārī (1856) and Muslim (2522) from Sahl ibn Sa'd (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"The people will remain in a good state as long as they hasten to break the fast."***

[353] Narrated by Ahmad (17329) and Abū Dāwūd (418) from the *hadīth* of Abū Ayyūb (*radiAllāhu 'anhu*). And it was declared as *sahīh* by Ibn Khuzaymah (339) and Al-Hākim (1/191).

وقال سليمان بن داود الأودي: كنت أصلي مع علي بن أبي طالب المغرب، وأنا لا أدري أغربت الشمس أم لا ؟

346. And Sulaymān ibn Dāwūd Al-Awdī said: *"I used to pray with 'Alī ibn Abī Tālib (radiAllāhu 'anhu) and I would not know whether the sun had set or not."*[354]

ومن السنة لمن أراد طلاق زوجته: ألا يطلقها إلا تطليقة واحدة إذا طهرت من الحيض، ولم يصبها في ذلك الطهر، ثم يتركها حتى تنقضي عدتها. فإن طلقها ثلاثا في لفظ واحد، أو في طهر واحد أصابها فيه، أو وهي حائض، فقد طلقها طلاق البدعة. وهي حرام عليه، لا تحل له أبدا حتى تنكح زوجا غيره، فيموت عنها أو يطلقها، وقد أصابها ودخل بها .

347. And from the *Sunnah* for the one who wants to divorce his wife is, that he should not divorce her with more than one divorce when she becomes pure from menstruation, and he did not have intercourse with her in this (period of) purity. And then he leaves her until her *'iddah* has been completed.[355]

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[354] In the "Musannaf" of Ibn Abī Shaybah (3344): *"'Alī used to pray the maghrib (prayer) when the sun (and not its rays and light) had set."*
And see: "Al-Musannaf" (2/226/Those who used to believe that the *maghrib* (prayer) should be hastened).

[355] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) that he divorced his wife while she was menstruating. So 'Umar (*radiAllāhu 'anhu*) asked the Prophet (*sallAllāhu 'alayhi wa sallam*) about this, so he said: ***"Order him to return her. Then he can divorce her while she is pure or pregnant."***
Narrated by Muslim (3650) and At-Tirmidhī (1176) who said: *"And the deeds in accordance with to this for the people of knowledge from the companions of the Prophet (sallAllāhu 'alayhi wa sallam) and others than them; that the Sunnah divorce is that he divorces her while she is pure and without (having had) any intercourse. And some of them said: If he divorces her three times while she is pure, then this is also according to the Sunnah. And this is the opinion of Ash-Shāfi'ī and Ahmad ibn Hanbal. And some of them said: Three (divorces) is not according to the Sunnah, except if he divorces her (three times) one after the other. And this is the opinion of Sufyān Ath-Thawrī and Ishāq. And they said about divorcing the pregnant woman: He can divorce her whenever he wants. And this is the opinion of Ash-Shāfi'ī, Ahmad and Ishāq."*

But if he divorces her three times in one word (or sentence) in a (period of) purity in which he had intercourse with her, or [and] she is menstruating, then he has divorced her with an divorce of *bid'ah* (innovation).[356]

[356] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) who said: I divorced my wife while she was menstruating. Then 'Umar (*radiAllāhu 'anhu*) mentioned this to the Prophet (*sallAllāhu 'alayhi wa sallam*). So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) became angry and said: ***"Order him to return her, until she has another period in the future other than this period in which he divorced her. Then if he wants to divorce her, then he can divorce her while she is pure from her period before he touches her. And this is the divorce for the 'iddah which Allāh has commanded."*** Narrated by Muslim (5251).
Al-Baghawī said in "Sharh As-Sunnah" (9/203): *"In it there is an evidence for that the divorce during the period is an innovation. And likewise (the divorce during) the purity in which he had intercourse with her. Because the Prophet (sallAllāhu 'alayhi wa sallam) said:* ***'And if he wants to, then he should divorce her before he touches her.'"***
I said: The people of knowledge disagreed regarding the gathering of three divorces, whether it is from the divorce of innovation or *Sunnah*. See: "Al-Umm" (6/352) and "Al-Mughnī" (10/330).
Translator: The above statement of the *muhaqqiq* is referrging to whether or not the one who divorces his wife three times at once has performed a divorce of innovation or his divorce is according to the *Sunnah*. As for if it occurs and renders the women prohibited for him until she marries another man, then this has been mentioned in the following words.

And (in this case) she is forbidden from him, and she will never be allowed for him (to marry) until she marries another man than him[357] and he dies from her,

[357] Because he divorced her with three divorces, and the divorce verily occurs by this and it is considered as three (divorces). And this is the opinion of the *Sahābah*, *tābi'ūn* and those after them from the people of knowledge. And this is what *Amīr Al-Muminīn* 'Umar (*radiAllāhu 'anhu*) gathered the people upon, and no-one opposed this.

Abū Dāwūd narrated in his "Sunan" (2197) from Mujāhid who said: I was with Ibn 'Abbās when a man came and said: *"I verily divorced my wife three times."* He said: So he remained quiet until I thought the man would repeat (his words) to him. Then he said: *"One of you goes and does something stupid, and then he says: O Ibn 'Abbās, O Ibn 'Abbās. And Allāh verily said:*

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴾

"And whoever fears Allāh, then Allāh will make a way out for him." (At-Talāq 65:2)

But you verily did not fear Allāh. So I cannot find a way out for you. You disobeyed your Lord, and your wife became impermissible for you. And Allāh verily said:

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ ﴾

"O Prophet, when you divorce the women, then divorce them at their '*iddah* (prescribed periods)**."** (At-Talāq 65:1)."

And he declared it as *sahīh* in "Al-Fath" (9/362).

And there are many *ahādīth* and narrations regarding the issue of carrying out three divorces (at once) and it being considered valid.

See them in: "Al-Muwatta" (2/59), "Al-Mudawwanah" (2/419), "Al-Umm" by Ash-Shāfi'ī. And Imām Malik and Imām Ash-Shāfi'ī used these as argumentation for the occurrence of the three divorces, and they did not mention any disagreement in this issue.

Ibn Rajab said in "Jāmi' Al-'Ulūm wal-Hikam" (2/125): *"Under all circumstances, that what 'Umar (radiAllāhu 'anhu) gathered the Sahābah (radiAllāhu 'anhum) upon, so they agreed upon it in his time, then there is no doubt that this is the truth, even if those who disagreed with him after this disagreed with him… such as what the people are gathered upon regarding the three divorces, and the prohibition of mut'ah (temporary marriage) with the women… and similar to this."*

or he divorces her after having had intercourse with her and entered her.[358]

[358] Al-Baghawī said in "Sharh As-Sunnah" (9/204): *"And in his command of taking her back, there is an evidence for that the divorce occurred even if it was (a divorce of) innovation. And if it had not been as such, then there would be no need for him to take her back. Yūnus ibn Jubayr said about this hadīth: I said to Ibn 'Umar: 'Is this considered a divorce?' He said: 'What else?! Do you think that if he is incapable and stupid?' And this means: Do you think that if he is incapable and stupid that his stupidity makes the divorce invalid for him, or that his incapability annuls it? And this is from the aspect of a deleted answer which is proven by the content."*
And in "Jāmi' Al-Ulūm wal-Hikam" (1/190): Abū 'Ubayd said: *"That it occurs is what the scholars from all of the countries agree upon: Those from Hijāz, Tahāmah, Yaman, Shām, 'Irāq and Misr. And Ibn Al-Mundhir narrated this from everyone whose words he memorized from the people of knowledge, except some people from the people of innovation who are not taken into consideration."*
I said: And from those who mentioned this issue in his *risālah* regarding *Sunnah* and belief is Imām Ahmad – *rahimahullāh* – in his letter regarding the *Sunnah* to Musaddad. He said: *"And if he divorces her three times with one word, then he has verily acted with ignorance and his wife has become impermissible to him. And she will never be allowed for him (in marriage) until she marries another man than him."*
See: "Tabaqāt Al-Hanābilah" (2/431) and "Al-Jāmi' fi 'Aqāid wa Rasāil Ahlis-Sunnah" (p. 380).

ومن السنة التكبير على الجنائز أربع تكبيرات،

And from the *Sunnah* is:

348. Making four *takbīr* in the *janāiz* (funeral prayers).[359]

[359] Based upon the *hadīth* of Jābir (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Today a righteous slave of Allāh died, Asmahah, so say four takbīr upon him (when you pray his funeral prayer)."*** Narrated by Al-Bukhārī (1334) (Chapter: The *takbīr* at the *janāzah* are four) and Muslim (951).
Al-Barbahārī said in "Sharh As-Sunnah" (59): *"And the takbīr in the funeral prayers are four. And this is the opinion of Mālik ibn Anas, Sufyān Ath-Thawrī, Al-Hasan ibn Sālih, Ahmad and the scholars. And this is what the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said."*
Ibn 'Abdil-Barr said in "At-Tamhid" (6/334): *"The Salaf disagreed regarding the number takbīr in the janāzah (funeral prayer). Then they agreed upon four takbīrāt. And whatever disagrees with this is weak and resembles innovation and something newly invented… And from Ibrāhīm who said: 'The companions of Muhammad (sallAllāhu 'alayhi wa sallam) gathered in the house of Ibn Mas'ūd (radiAllāhu 'anhu) and then they agreed upon that the takbīr are four...' And the takbīr in the funeral prayers are four. This is opinion of the majority of the scholars, except Ibn Abī Laylā alone. For he verily said: 'Five.' And I do not know anyone who said this before him, except Zayd ibn Arqam – and there was difference of opinion whether he said this or not – Hudayfah and Abū Dharr. And in the isnād from these two there are people who are not used as evidence. Ibrāhīm An-Nakha'ī said: 'The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) was taken (i.e. died) and the people disagreed. Some of them said that the Prophet (sallAllāhu 'alayhi wa sallam) said takbīr four times, and some of them said five times. And another one would say seven times. Then when 'Umar was (the Khalīfah) he gathered the Sahābah and said to them: 'Find something which you can agree upon.' And then they agreed upon four takbīrāt.'"*

فإن كبر إمامك أكثر فمن السنة أيضا أن تتبعه، بعد أن ترى أنت أنها أربع، فقد قال ابن مسعود: كبر ما كبر إمامك .

349. But if your *imām* says *takbīr* more times (than that), then it is also from the *Sunnah* that you follow him even if you believe it is four. For verily, Ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"Make the amount of takbīr that your imām makes."*[360]

[360] Narrated by At-Tabarānī in "Al-Awsat" (4019).
He said in "Majma' Az-Zawāid" (3/35): *"At-Tabarānī narrated it in "Al-Awsat, and in it is 'Atā ibn As-Sāib, and there is some talk regarding him. And he is good in hadīth."*
Imām Ahmad said in his letter to Musaddad: *"The takbīr in the funeral prayer are four. But if he makes five takbīr, then make takbīr with him. Ibn Mas'ūd (radiAllāhu 'anhu) said: 'Make the amount of takbīr that your imām makes.' Ahmad said: Ash-Shāfi'ī disagreed with me, and said: 'If he exceeds four takbīrāt then he should repeat the prayer.' And he used as an argument against me, that the Prophet (sallAllāhu 'alayhi wa sallam) prayed upon An-Najāshī, and he made four takbīrāt upon him."*
Al-Qādī Ibn Abī Ya'lā mentioned in "Tabaqāt Al-Hanābilah" (3/162) the disagreement regarding following the imam in the excess of five *takbīrāt*. He said: *"And in the other version, and this is the correct one: He follows the imām until seven. This was chosen by Abū Bakr, Ibn Battah and Abū Hafs Al-'Ukbarī… Based upon what was narrated from Ibn Mas'ūd (radiAllāhu 'anhu) who said: 'We did not memorize the (amount of) takbīr from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). Because he verily made four, five and seven takbīrāt. So make takbīr as your imām makes takbīr.'"*

ومن السنة: ألا تجهر بـ

And from the *Sunnah* is:

350. That you do not say out loud (when saying):

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

"In the Name of Allāh, the Beneficent, the Merciful."[361]

ولا تقنت في الفجر، إلا أن يدهم المسلمين أمر من عدوهم، فيقنت الإمام فتتبعه .

351. And do not make the invocation of *qunūt* in the fajr [prayer], except if the Muslims are surprised by something from their enemies. Then the *imām* makes the invocation of *qunūt*, and you follow him.[362]

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[361] Based upon the *hadīth* of Anas (*radiAllāhu 'anhu*) who said: *"I prayed behind the Prophet (sallAllāhu 'alayhi wa sallam), Abū Bakr, 'Umar and 'Uthmān. And they would begin (reciting out loud) with:* ***"Al-Hamdu Lillāhi Rabbil-'Ālamīn"*** *And they would not mention the Bismillah… in the beginning of the recitation, nor at the end of it."* Narrated by Muslim (822).
Ad-Dāraqutnī said when he was asked about the *ahādīth* (mentioning) reciting it loud, so he said: *"There is nothing from the Prophet (sallAllāhu 'alayhi wa sallam) regarding it which is sahīh."* "Nasb Ar-Rāyah" (1/358).
And Ahmad said in one version regarding it: *"I dislike (or hate) to say it out loud."* "Al-Intisār" (2/239).

[362] He is perhaps referring to the *hadīth* of Umm Salamah (*radiAllāhu 'anhā*) in which the Prophet (*sallAllāhu 'alayhi wa sallam*) prohibited from the *qunūt* in the *fajr* prayer. It was narrated by Ibn Mājah (1242) and Ad-Dāraqutnī in "As-Sunan" (2/38). And it was declared as weak by Ad-Dāraqutnī and Al-Būsīrī.
The issue of performing *qunūt* in the *fajr* prayer is an issue of great disagreement between the *Salaf* and the *Khalaf*, and independent books where written regarding this issue. Among those who wrote books about this is Ibn Mandah, Al-Hākim, Al-Khatīb Al-Baghdādī and others.

والوتر ركعة مفصولة مما قبلها من الصلاة،

352. And the *witr* (prayer) is one detached (and independent) *rak'ah* from what comes before it of the prayer.[363]

والقنوت فيها بعد الركوع .

353. And the (invocation of) *qunūt* in it is after the *rukū'* (bowing).[364]

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[363] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) in which the Prophet (*sallAllāhu 'alayhi wa sallam*) said: *"The witr is one rak'ah in the last part of the night."* Narrated by Muslim (1706).
And in the "Masāil" of 'Abdullāh (238) Ahmad said: *"It was narrated from four of the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), from the Prophet (sallAllāhu 'alayhi wa sallam) that he prayed the witr as one rak'ah: Ibn 'Abbās, 'Āishah, Ibn 'Umar and Zayd ibn Khālid (radiAllāhu 'anhum)."*
And the followers of opinion disagreed in this issue.
And Al-Marwazī said in "Al-Witr" (p. 296): *"An-Nu'mān (i.e Abū Hanīfah) claimed: that the witr is three raka'āt. And that it is allowed to increase it to more than this, nor to decrease in it. So whoever prayed witr as (only) one, then his witr is invalid, and the obligatory upon him is to repeat the witr, and pray the witr as three (raka'āt) and not to make the taslīm until the end of them. And if he made taslīm after two rak'ah, then his witr is invalid… And this opinion of his is in opposition with the firmly established narrations from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and his companions. And it is in opposition with what the people of knowledge agreed upon. And it verily came due to his little knowledge about the narrations, and his small amount of sitting with the scholars."*
See: Ibn Abī Shaybah (13/165/Kitāb Ar-Radd 'alā Abī Hanīfah) and "Al-Mughnī" (2/578).

[364] 'Abdullāh ibn Ahmad said in his "Masāil" (323): My father said: *"I choose the qunūt after the bowing, because everything which is established from the Prophet (sallAllāhu 'alayhi wa sallam) regarding the qunūt, it is verily regarding the fajr when he raised his head from the bowing… And the qunūt of the witr I also choose after the rukū' (bowing)."* My father said: *"And it was verily narrated from 'Alī (radiAllāhu 'anhu) that he performed the qunūt in witr after the rukū', and there is nothing sahīh from the Prophet (sallAllāhu 'alayhi wa sallam) regarding the qunūt in witr, neither before nor after (bowing)."*
And in "Tanqīh Tahqīq Ahādīth At-Ta'līq" (1/533) Ahmad said: *"The qunūt in the fajr is after the rukū', and in the witr he should choose after the rukū'. And whoever performs the qunūt before the rukū', then there is no harm in that based on that the Sahābah (radiAllāhu 'anhum) would do so and their disagreement (in the issue)."*

ومن السنة: إفراد الإقامة.

And from the *Sunnah* is:

354. Making the *iqāmah* single (i.e. that the *iqāmah* is uttered as the words of the *adhān* but only one time, except the *tahlīl* in the beginning which is said two times).[365]

ومن السنة: أن تركع ركعتين إذا دخلت المسجد، قبل أن تجلس، إن كنت على وضوء، وإن كان يوم الجمعة والإمام يخطب .

And from the *Sunnah* is:

355. That you pray to *rak'ah* when you enter the *masjid* before you sit down, if you are upon ablution. And this is even if it is the day of *Jumu'ah* and the *imām* is delivering a sermon.[366]

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[365] In opposition to the people of opinion who believe that making it single is abrogated.
Al-Bukhārī said: *"Chapter: The iqāmah is one, except his words: 'Qad qāmat as-salah.'"* And he mentioned his chain of narration from Anas (*radiAllāhu 'anhu*) who said: *"Bilal was ordered to make the adhān double and the iqāmah single."*

[366] Based upon the *hadīth* of Jābir (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"If one of you comes of the day of Jumu'ah and the imām is delivering a sermon, then let him pray two rak'ah he should make them short."*** Narrated by Al-Bukhārī (889) and Muslim (1979).
I said: The followers of opinion disagreed in this.
Al-Baghawī said in "Sharh As-Sunnah" (4/266): *"In it there is an evidence for that whoever enters the masjid while the imām is delivering the sermon, he should not sit until he prays two rak'ah. And this is the opinion of many from the people of knowledge… Some of them said: He should sit down and not pray. And this is the opinion of Sufyān Ath-Thawrī and the followers of opinion."*

ومن السنة: الإنصات للخطبة والاستماع إليها .

And from the *Sunnah* is:

356. Paying attention to the *khutbah* (sermon) and listening to it.[367]

والإقبال بوجهك على الخطيب إن كنت بحيث تعاينه، أو لا تعاينه فالإنصات،

357. And turning your face towards the *khatīb* (speaker) if you are in a place where you can see him or if you cannot see him. (In both cases) one must pay attention.[368]

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[367] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever performs ablution and then comes to the Jumu'ah and listens and pays attention, then what is between him and the Jumu'ah will be forgiven for him, plus three more days…"*** Narrated by Muslim (1943).

[368] Based upon the words of Ibn Mas'ūd (*radiAllāhu 'anhu*): *"When the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) ascended the pulpit we would turn our faces towards him."*

This was narrated by At-Tirmidhī (509) and he declared it as weak. And he said: *"There is nothing in this issue which is sahīh from the Prophet (sallAllāhu 'alayhi wa sallam)."* And he said: *"Acting upon this with the people of knowledge is from the companions of the Prophet (sallAllāhu 'alayhi wa sallam) and others. They considered it preferable to face the imām when he is speaking."*

وقد قال النبي –صلى الله عليه وسلم– : **من قال مه، والإمام يخطب، فقد لغا ومن لغا فلا جمعة له.**

358. And the Prophet (*sallAllāhu 'alayhi wa sallam*) verily said: ***"Whoever says: 'Mah' while the imām is speaking, he is guilty of idle talk. And whoever engages in idle talk, he has no Jumu'ah."***[369]

وقال: **من تكلم والإمام يخطب، كان كالحمار يحمل أسفارا.**

359. And he said ***"Whoever speaks while the imām is delivering the sermon, he is like a donkey carrying books."***[370]

وقال: **من تكلم والإمام يخطب، كان حظه من الجمعة كف تراب.**

360. And he said: ***"Whoever speaks while the imām is delivering the sermon, his share (of reward) from the Jumu'ah is a handful of dust."***[371]

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[369] Narrated by Aslam ibn Sahl Al-Wāsitī in "Tārīkh Wāsit" (p.125) from the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhu*).
Ibn Rajab said in "Fath Al-Bārī" (8/281): *"And it was narrated in many different ahādīth – some of which are mursal, and some of them are connected in their chains of narration, and there is weakness in them (all) – : **'That whoever engages in idle talk, he has no Jumu'ah.'** And that this is his share of it. And the intended is: That he will lose the reward of the Jumu'ah. 'Atā and Ibn Wahb – the companion of Mālik – both explained it like this. And Ishāq said: 'It is feared that he will lose the reward.'"*
And Al-Bukhārī (934) and Muslim (1918) narrated from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"If you say: 'Pay attention' to your companion on the day of Jumu'ah while the imām is speaking, then you are guilty of lagwh (vain, false, evil and forbidden talk)."***

[370] Narrated by Ibn Abī Shaybah (5345) and Ahmad (2033) from the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhu*). He said in "Bulūgh Al-Marām" (454): *"There is no harm in its isnād."*

[371] Narrated by Ibn Qāni' in "Mu'jam As-Sahābah" (2/105) and its *isnād* is *hasan*.

ومن السنة: أن تسلم على من دخلت عليه، في مسجد أو غيره، وتسلم إذا خرجت.

And from the *Sunnah* is:

361. That you greet those who you enter upon – in a *masjid* or other places – and that you greet when you leave.[372]

ولا تحرم شيئا مما أحله الله –عز وجل– فإن فاعل ذلك مفترٍ على الله، رادٌّ لقوله معتدٍ ظالم. قال الله –عز وجل– :

362. And do not forbid anything of what Allāh – *azza wa jalla* – has allowed. For verily, whoever does this has invented a lie about Allāh, rejected His Words and he is an unjust transgressor.

Allāh – *azza wa jalla* – said:

﴿ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴾

"Say: 'Have you seen that which Allāh has sent down to you of provision, and then you make some of it forbidden and allowed.' Say: 'Did Allāh allow this for you, or are you inventing lies about Allah?'" (Yūnus 10:59)

وقال في موضع آخر :

And He said in another place:

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[372] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"If anyone of you joins a gathering then let him greet. And if he wants to get up (from it and leave) then let him greet. Because the first is not worthier than the second."*** Narrated by Abū Dāwūd (5108) and At-Tirmidhī (2706) who said: *"Hadīth hasan."*
And the people of knowledge disagreed regarding the one entering the *masjid;* should he begin by greeting those in the *masjid* or should he begin by (praying) *tahiyyatul-masjid* before greeting? See: "Zād Al-Ma'ād" (2/413).

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

"O you who believe. Do not forbid the good things which Allāh has allowed for you. And do not transgress. Verily, Allāh does not love the transgressors." (Al-Māidah 5:87)

وعاب اليهود بتحريم الجزور التي أحلها لهم ولسائر الخلق، فقال -عز وجل- :

363. And He criticized the Jews due to them forbidding the slaughter camels which [Allāh the Exalted] had allowed for them and for the rest of the creation.

For Allāh – *'azza wa jalla* – said:

﴿ كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴾

"All of the foods were allowed for Banū Isrāīl, except what Isrāīl had forbidden for himself before the Tawrāh was revealed. Say: 'Then bring the Tawrāh and recite it, if you are truthful.'" (Ālu 'Imrān 3:93)

ثم قال -عز وجل- :

Then He – *'azza wa jalla* – said:

﴿ فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

"So whoever invents lies about Allāh after this, then those are the unjust ones." (Ālu 'Imrān 3:94)

ثم إن الروافض تشبهت باليهود في تحريم ما أحل الله، وردوا على الله –عز وجل– قوله، وافتروا عليه البهتان، وحرموا الجِرِّيَّ – الجِرِّيَّ: على وزن الذمي نوع من السمك– وحرموا الجِرِّيَّ من السمك، ولحم الجزور.

364. Then the Rawāfid verily imitated the Jews in forbidding what Allāh has allowed, and they repelled the Word of Allāh – *'azza wa jalla* – and they invented falsehood about Him, and they forbade the catfish and the meat of slaughtering camels.[373]

وقد قال رسول الله –صلى الله عليه وسلم– : **المحرم ما أحل الله كالمحلل ما حرم الله.**

365. And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) verily said: ***"The one who forbids what Allāh has allowed is verily like the one who allows what Allāh has forbidden."***[374]

ولعل الأكثر منهم ممن يحرم هذا ويعيب أكله، يزني ويشرب الخمر، ويأخذ أموال الناس ظلما، وفي الناس من يستهين لتحريم هذه المآكل، ويستصغره من فعلهم، وهذا عند العلماء من الكبائر العظيمة، والفواحش العظيمة، لمبارزة الله ورَدِّ قوله في تحريم ما أحله الله، وتضييق ما وسعه، وحظر ما أطلقه، وقد عدد علينا نعمه، وأحصى لدينا مننه في قوله :

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[373] From 'Ikrimah who said: I asked Ibn 'Abbās (*radiAllāhu 'anhu*) about the catfish? So he said: *"There is no harm in it. The Jews forbid it, and we eat it."*
Narrated by Ibn Abī Shaybah (24956). He said in "Al-Fath" (9/615): *"This (narration) is in accordance with the conditions of sahīh."*

[374] Narrated by At-Tabarānī in "Al-Mu'jam Al-Kabīr" (416) from the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*).
Al-Haythamī said in "Majma' Az-Zawāid" (1/176): *"And (regarding) its isnād, then I did not see any mention of most of them."*
And it was narrated by Al-Bukhārī in "At-Tārīkh Al-Kabīr" (6/34) and Al-Qadā'ī in "Musnad Ash-Shihāb" (980) from the hadīth of Ibn 'Umar (*radiAllāhu 'anhu*).
Abū Hātim said about this *hadīth*: *"Hadīth munkar."* "Al-'Ilal" (1439).
And it was narrated by Ma'mar (20573/Al-Musannaf) and At-Tabarī in "Tahdhīb Al-Āthār" Musnad 'Umar (282) from the words of Ibn Mas'ūd (*radiAllāhu 'anhu*).
It was declared as *sahīh* by Ibn Tāhir in "As-Sammā'" (p. 52) and Al-Haythamī in "Al-Majma'" (1/177).

And perhaps most of them – among those who forbid this and criticize the one who eats it – they commit *zinā*, drink alcohol and unjustly take the wealth of the people.

And from the people are those who look lightly upon their forbiddance of these foods and considers this as something small (and unimportant) from their deeds.

This, for the scholars, is from the major [and great] sins and dreadful immoralities. Due to (what lies in it of) contesting with Allāh, repelling His Words regarding the forbiddance of what He allowed, and narrowing what He made wide, and withholding what He has set free. He verily counted His favors upon us and He numbered for us (some of) His gifts in His Words:

﴿ وَهُوَ الَّذِى سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا ﴾

"He is the One who subjected the sea, in order for you to eat (fresh and) **tender meat from it."** (An-Nahl 16:14)

وقال –صلى الله عليه وسلم– في البحر: **هو الطهور ماؤه، الحل ميتته**.

377. And he (*sallAllāhu 'alayhi wa sallam*) said about the sea: ***"Its water is pure, and its dead is allowed."***[375]

وقد علم الله أن الجِرِّيَّ في البحر، وكيف لا يعلمه وهو خلقه؟! وعلم رسول الله –صلى الله عليه وسلم– أن الجِرِّيَّ في البحر، أَفَتَرَاهُمَا أعياهما أن يستثنيا لتحريم الجِرِّيَّ ؟ ولقد جعل نحر الجزور من أعظم ما تُقُرب به إليه، وابتغي به الفوز لديه، فقد قال –عز وجل– :

And Allāh verily knew that the catfish is in the sea, and how would He not know when He created it! And the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) knew that the catfish is in the sea.

[375] Narrated by Abū Dāwūd (83) and At-Tirmidhī (69) who said: *"Hasan sahīh."* And Ibn Khuzaymah (111) also declared it as *sahīh*.

So do you consider them (i.e. Allāh and His Messenger) incapable of making (and mentioning) an exception regarding the catfish?!

He verily made the slaughtering of camel from the greatest of ways to seek nearness to Him, and by it the victory from Him is sought. He – *azza wa jalla* – said:

﴿ وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ﴾

"And We have made the *budn* (cows or camels driven to be offered as sacrifices by the pilgrims in Makkah) **for you to be from the signs of Allāh. There is** (much) **good for you in them."**
(Al-Hajj 22:36)

وجعل جزاء من انتهك حَجَّه بأعظم المحارم، وهو الوطء، أن ينحر البدن.

And He made the penalty for the one who breaches his Hajj with the greatest of the forbidden things (when in *ihrām*) – and that is intercourse – that he must slaughter a *budn* (camel or cow).[376]

وقال إسرائيل بن أبي إسحاق: حملت جريا إلى منزل يزيد بن علي –رضي الله عنه– ثم لقيته من الغد، فقال لي: لقد أعجبني ذلك السمك، ولقد بلغني أن قوما يحرمونه، ويدعون تحريمه علينا، ألا فمن قال ذلك أو فعله، فعليه لعنة الله ولعنة اللاعنين.

367. And Israāīl ibn Abī Ishāq said: I brought a catfish to the house of Zayd ibn ʻAlī (*radiAllāhu ʻanhu*) and then I met him the next day. So he said to me: *"I verily like that fish. And it has verily reached me that some people forbid it, and they claim that it is forbidden for us. Verily,*

[376] This was mentioned from ʻAlī, Ibn ʻAbbās (*radiAllāhu ʻanhumā*), ʻAtā, Tāwūs, Mujāhid, Ash-Shāfiʻī and Abū Thawr.
See: "Musannaf" Ibn Abī Shaybah (5/192), "Al-Ishrāf" by Ibn Al-Mundhir (3/204) and "Al-Mughnī" (5/168).

whoever says this or does this, then upon him is the curse of Allāh and the curse of the cursers."[377]

وقال الحسن بن صالح: قلت لجعفر بن محمد –رضي الله عنه–: يا بن رسول الله –صلى الله عليه وسلم– كيف رأيك في الجِرِّيّ؟ فقال إنه لطعام يعجبني، ولقلما أتى علي وقت يفوتني.

368. And Al-Hasan ibn Sālih said: I said to Ja'far ibn Muhammad (*radiAllāhu 'anhu*): *"O son of the Messenger of Allāh, what is your opinion regarding the catfish?"* So he said: *"It is a food that I like. And it is very little that a time comes where it goes by me (i.e. I do not eat it)."*

وقال أبو أسامة: خرج علينا الأعمش ذات يوم فقال: أكلتُ اليوم طعاما طيبا، عرف الشيطان طيبته فحرمه على النَّؤَكَى، قال: قلت: ما هو يا أبا محمد؟ قال: أكلت قريض جري.

369. And Abū Usāmah said: Al-A'mash came out to us one day and said: *"Today I ate some very tasteful food, (and) the Shaytān knows how tasty it is, so he forbade for the stupid people."* He said: We said: *"And what is that, O Abū Muhammad?"* He said: *"I ate a plate of catfish."*

ومن السنة أن تعلم أن الذين شاهدوا النبي –صلى الله عليه وسلم– وصدّقوا بما أتت به أئمتهم، يتفاضلون في الخوف من الله –عز وجل– والتعظيم والتبجيل، لرؤيتهم الشواهد والدلائل، وكذلك أهل الإيمان في التصديق، يعلو بعضهم بعضا، وكذلك وجود الأعمال على قدر ما أُوطن في الصدور من العلم بالله والإيمان.

And from the *Sunnah* is:

370. That you know that those who witnessed the Prophet (*sallAllāhu 'alayhi wa sallam*) and believed in what their leaders came with: They differ (i.e. are not equal) in the fear of Allāh – *'azza wa*

[377] Ibn Abī Shaybah narrated in his "Musannaf" (8/241/Chapter regarding the catfish) narrations from 'Alī, Ālu Al-Bayt and other than them from the *Salaf* regarding the permissibility of (eating) the catfish.

jalla – the veneration and exaltation, due to what they have witnessed of events and evidences.

And likewise are the people of *īmān* in their belief; some of them are higher (in belief, degree and rank) than others.[378]

And likewise the existence of the deeds is in accordance with what has been placed in the chests (of men) of knowledge regarding Allāh and the belief [in Him].

ومن السنة: أن يُعلم أن المتعة حرام إلى يوم القيامة.

And from the *Sunnah* is:

371. That you know that *mut'ah* (temporary marriage) is forbidden until the Day of Resurrection.[379]

وقد قال عمر بن الخطاب –رضي الله تعالى عنه–: لا أُتيت بناكح متعة، قد علم بتحريمها، إلا رجمته إن كان ثيبا، أو جلدته إن كان بكرا.

372. And 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) verily said: *"No-one who is married in mut'ah – while he knows that it is forbidden – is*

[378] In "As-Sunnah" by Al-Khallāl (988) Abū Bakr Al-Marrūdhī said: I said to Abū 'Abdillāh Imām Ahmad: *"Regarding the knowledge of Allāh – 'azza wa jalla – in the heart, are people then different in this?"* He said: *"Yes."* I said: *"Does it increase?"* He said: *"Yes."*
Translator: See "Kitāb As-Sunnah" by 'Abdullāh (Chapter: He was asked about *īmān* and the refutation of the Murjiah).

[379] Based upon the *hadīth* of 'Alī ibn Abī Talib (*radiAllāhu 'anhu*) who said: *"That the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) prohibited mut'ah with women on the day of Khaybar."* Narrated by Al-Bukhārī (5115) and Muslim (3414).
Ibn Al-Mundhir said in "Al-Awsat" (8/442): *"And I do not know of anyone who allowed the mut'ah marriage, except some of the Rāfidah."*

brought to me, except that I stone him if he is not a virgin, or I whip him if he is a virgin."[380]

وأتي علي بن أبي طالب –رضي الله عنه– برجل قد نكح متعة فقال: لو كنتَ تقدمت لرجمتك.

373. And a man who was married in *mut'ah* was brought to 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*), so he said: *"If I had come first (i.e. before your repentance), I would have stoned you."*[381]

[380] Narrated by Ibn Mājah (1963), Ibn Abī Shaybah in "Al-Musannaf" (4/294), Ibn Hibbān in his "Sahīh" (3490) and Ad-Diyā in "Al-Mukhtārah" (225). And its *isnād* is *sahīh*.

[381] I did not find it anywhere.

ولا نكاح إلا بولي وشاهدين، والخاطب هو المتزوج.

374. And there is no marriage, except with a *walī* (guardian) and two witnesses. And the *khātib*: he is the one marrying.[382]

والعدة فرض من الله –عز وجل– لازمة لكل مطلقة أو مختلعة مدخول بها، وكل متوفَى عنها زوجها مدخول بها أو غير مدخول بها، لا ينكر العدة على النساء إلا مبتدع مخالف لله ولرسوله، رادٍّ لقولهما، كافر بكتاب الله –عز وجل–.

375. And the *'iddah* (i.e. the time a woman remains alone after divorce or the death of her husband) is an obligation from Allāh – *'azza wa jalla* – which is binding upon every divorced and *muktali'ah* (women who has asked her husband to divorce her and in return

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[382] Based upon the *hadīth* of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"There is no marriage, except with a walī and two just witnesses."*** Narrated by Ad-Dāraqutnī (3521), At-Tabarānī in "Al-Mu'jam Al-Kabīr" (18/142) and Al-Bayhaqī in "As-Sunan" (7/125). In its chain of narration is 'Abdullāh ibn Mahraz and he is *matrūk* (left in *hadīth*).

And based upon the *hadīth* of Abū Mūsā (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There is no marriage, except with a walī."*** Narrated by Abū Dāwūd (2085) and At-Tirmidhī (1101) who said: *"In this issue there are (ahādīth) from 'Āishah, Ibn 'Abbās, Abū Hurayrah, 'Imrān ibn Husayn and Anas (radiAllāhu 'anhum)."* He said: *"And the deeds in this issue for the people of knowledge from the companions of the Prophet (sallAllāhu 'alayhi wa sallam), are according to the hadīth of the Prophet (sallAllāhu 'alayhi wa sallam): **'There is no marriage, except with a walī.'**"*

I said: This *hadīth* was declared *sahīh* by Ibn Al-Mundhir, Al-Hākim, Ibn Hibbān and others. And Imām Ahmad declared it weak due to its *idtirāb* (confusion, uncertainty) and said: *"But it is narrated from 'Umar (radiAllāhu 'anhu) with a sahīh isnād and from Ibn 'Abbās (radiAllāhu 'anhu) that marriage is not allowed without a walī."* He said: *"So I believe in this."* "Masāil Harb" (2120).

And this is in opposition to the followers of opinion. Because they do not stipulate as a condition that there is *walī* in the marriage. So it is for the women to marry off herself!

Ibn Al-Mundhir said in "Al-Awsat" (8/267): *"What An-Nu'mān said is in opposition with the Sunnah, and it exceeds what the majority of people of knowledge say."*

pays her *mahr* (dowry) back) who has been entered (during intercourse).

And every women whose husband dies from her; whether she has been entered (during intercource) or not.

No-one rejects the *'iddah* for the women, except an innovator who opposes Allāh and His Messenger, who repels their words and disbelieves in the Book of Allāh.[383]

ومن السنة: اتباع رسول الله –صلى الله عليه وسلم– والاقتفاء لأمره، والاقتداء بهديه، والأخذ بأفعاله، والانتهاء إلى أمره، وإكثار الرواية عنه في كل ما سنه واستحسنه وندب إليه، وحرض أمته عليه؛ ليتأدبوا به، فتحسن بذلك في الدنيا آدابهم، ويعظم عند الله قدرهم. ومما أمر به وصحت به الروايات، استعمال ذكر الله –عز وجل– في المواطن وعند الحركات، مثل:

And from the *Sunnah* is:

376. Following the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*), obeying his command, following the example of his guidance, adhering to his deeds, stopping where he commanded and narrating much from him [regarding] everything which he legislated and considered as recommended (or favorable), what he assigned and what he encouraged his *Ummah* to do, in order for them to behave accordingly.

By this, their manners (and behavior) in *dunyā* will improve, and their degree with Allāh will become greater.

And among that which he (*sallAllāhu 'alayhi wa sallam*) commanded and what was correctly narrated from him in this is:

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[383] **I said:** Among those who rejected the *'iddah* are the Rāfidah. It was narrated in "As-Sunnah" by Al-Khallāl" (791) that Ash-Sha'bī said: *"The Jews do not believe that women have any 'iddah, and neither do the Rāfidah."*

Observing the remembrance of Allāh – *'azza wa jalla* – in (different situations) and during (different) movements, such as:

التسمية عند أول الطعام ، وحمد الله عند آخره.

377. [Mentioning the Name of Allāh when beginning (to eat) the food, and praising Allāh at the end of it.][384]

التسمية عند أول الوضوء.

378. [And] mentioning the Name of Allāh in the beginning of (performing) ablution.[385]

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[384] Based upon the *hadīth* 'Umar ibn Abī Salamah (*radiAllāhu 'anhu*) who said: I was a young boy in the room of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam)* and my hand would be reckless on the plate. So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to me: ***"O young boy. Mention the name of Allāh, eat with your right hand and from what is in front of you."*** Narrated by Al-Bukhārī (5376) and Muslim (2022).
And the *hadīth* of Abū Umāmah (*radiAllāhu 'anhu*): that the Prophet (*sallAllāhu 'alayhi wa sallam*) used to say when he would finish his meals: ***"All abundant, good and blessed praise is due to Allāh, Who cannot be compensated, left or replaced, our Lord."*** Narrated by Al-Bukhārī (5458).

[385] Based upon the *hadīth* of Rabāh ibn 'Abdir-Rahmān ibn Abī Sufyān ibn Huwaytib, from his grandmother, from her father who said: I heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) say: ***"There is no ablution for the one who does not mention the Name of Allāh upon it."***
Narrated by Ahmad (16651) and At-Tirmidhī (25) who said: *"And in this issue there is from 'Āishah, Abū Sa'id, Abū Hurayrah, Sahl ibn Sa'd and Anas (radiAllāhu 'anhum). Ahmad ibn Hanbal said: 'I do not know any good hadīth in this issue.' And Ishāq said: 'If he leaves mentioning the Name of Allāh on purpose, then he repeats the ablution. And if he forgot or had wrong interpretation, then it will suffice him.' Muhammad ibn Ismā'īl (i.e. Al-Bukhārī) said: 'The best thing (which was narrated) in this issue is the hadīth of Rabāh ibn 'Abdir-Rahmān.'"*
Ibn Hajr said in "At-Talkhīs Al-Habīr": *"The apparent is that from all of the ahādīth it gets a strength that proves that it has an origin. And Abū Bakr Ibn Abī Shaybah said: 'It is established for us that the Prophet (sallAllāhu 'alayhi wa sallam) said it.'"*

والمبالغة في الاستنشاق.

379. And exaggerating in the *istinshāq* (i.e. entering water into the nose when performing ablution to clean it).[386]

والدعاء بما روي عنه عند غسل الأعضاء.

380. And invoking (Allāh) with what was narrated from him when washing the limbs.[387]

وأن يبدأ الرجل في غسل أعضائه، ولبس ثيابه وخفه ونعله، وكل ملابسه بيمينه، ولا يبدأ بيساره.

381. And that a man begins with his right when he washes his limbs, wears his clothes, socks and sandals, and all of his clothes. And he begins with his left when he takes it off.[388]

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[386] Based upon the *hadīth* of Laqīt ibn Sabrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"…and exaggerate in the istinshāq, except if you are fasting."*** Narrated by At-Tirmidhī (788) and he said: *"Hadīth hasan sahīh."*

[387] Ibn Al-Qayyim said in "Zād Al-Ma'ād" (1/195): *"And it was not memorized from him that used to say anything other than mentioning the Name of Allāh when performing his ablution. And every hadīth regarding the remembrances said in the ablution that are ascribed to him are lies and fabricated. The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) did not say any of it, nor did he teach it to his Ummah. And nothing is established from him, except mentioning the Name of Allāh in the beginning by his words:* ***'I bear witness that no-one is worthy of worship besides Allāh alone who has no partner. And I bear witness that Muhammad is His slave and messenger.'*** *(And):* ***'O Allāh, make me to be from those who repent, and make be to be from those who purify themselves'****, at the end of it."*

[388] Based upon the *hadīth* of 'Āishah (*radiAllāhu 'anhā*) who said: *"The Prophet (sallAllāhu 'alayhi wa sallam) used to like to begin with the right when putting on his sandals and shoes, in his purification and in all of his affairs."* Narrated by Al-Bukhārī (168) and Muslim (537, 538).

وكذلك الأكل باليمين والشرب كذلك، وتركهما بالشمال.

382. And likewise the food [with the right hand]. And also drinking. And leaving doing any of these two with the left hand.[389]

والاستنجاء بالشمال، وتركه باليمين.

383. And performing the *istinjā* (i.e. cleaning one's self after emptying the bowels) with the left hand, and not doing it with the right hand.[390]

[389] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) that the Messenger of Allah (*sallAllāhu 'alayhi wa sallam*) said: ***"When any of you eats, then let him eat with his right hand. And if he drinks, then let him drink with his right hand. For verily the Shaytan eats with his left hand and drinks with his left hand."*** Narrated by Muslim (5313).

[390] Based upon the *hadīth* of Abū Qatādah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"…And he should not wipe himself with his right hand."*** Narrated by Al-Bukhārī (153)

وإدخاله رجله اليسرى عند دخول الخلاء، وقوله -بعد ذكر اسم الله-: **اللهم إني أعوذ بك من الخبث والخبائث**.

384. And that he enters his left foot (first) when entering the toilet. And that he, after mentioning the Name of Allāh, says: ***"O Allāh, I verily seek refuge with you from the khubuth and khabāith (male and female shayātīn)."***[391]

وإخراج الرجل اليمنى إذا خرج، وقوله: **الحمد لله الذي أذهب عني الأذى وعافاني**.

385. And exiting the right foot first when you go out, and saying: ***"All praise is due to Allāh who removed the harm from me and made me healthy."***[392]

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[391] As for mentioning the name of Allāh before entering the toilet, then there is the *hadīth* of ʻAlī (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"A veil between the eyes of the Jinn and the private parts of the son of Ādam is, that when one of you enters the toilet then he say: 'In the name of Allāh.'"*** Narrated by At-Tirmidhī (606) and Ibn Mājah (297). And the *hadīth* was declared as weak by At-Tirmidhī, Ad-Dāraqutnī in "Al-ʻIlal" (12/101) and Al-Bayhaqī in "Daʼawāt Al-Kabīr" (53).
As for his words: ***"O Allāh, I verily seek refuge…"*** Then this was narrated by Al-Bukhārī (142) from the *hadīth* of Anas (*radiAllāhu ʻanhu*).
As for entering the left foot first when entering the toilet, then I did not find any narration regarding it. Rather, the people of knowledge preferred it from the aspect of honoring the right. And Allāh knows best.

[392] Narrated by Ibn Mājah (301) from the *hadīth* of Anas (*radiAllāhu ʻanhu*). It was declared week by Al-Būsīrī in "Misbāh Az-Zujājah" (122). And Ibn As-Sunnī narrated it in "ʻAmal Al-Yawm wal-Laylah" (23) from the *hadīth* of Abū Dharr (*radiAllāhu ʻanhu*). Ad-Dāraqutnī declared it as weak in "Al-ʻIlal" (1096) but declared it *sahīh* from the words of Abū Dharr (*radiAllāhu ʻanhu*) himself.
And Ibn Abī Shaybah (10-13) narrated it from the words of Abū Dharr, Abū Ad-Dardā and Hudhayfah (*radiAllāhu ʻanhum*).
And it is firmly established with Abū Dāwūd (30) from ʻĀishah (*radiAllāhu ʻanha*) his words (*sallAllāhu ʻalayhi wa sallam*) when exiting: ***"Gufrānaka (Your forgiveness)."***

واستعمال العشر التي قيل إنها من الفطرة، وهي سنة أبينا إبراهيم، وهي خمس في الرأس، وخمس في البدن، فأما اللواتي في الرأس: فالمضمضة والاستنشاق والسواك وقص الشارب والفرق، وأما اللواتي في البدن: فالاستنجاء والختان وحلق العانة وتقليم الأظافر ونتف العطفين.

386. And observing the ten regarding which it is said that they are from the *fitrah*. And they are the *Sunnah* of our father Ibrāhīm (*'alayhis-salām*). And they are five on the head and five on the body.

As for those that are on the head, then they are: The *madmadah* (gargling), *istinshāq* (nose rinsing), *siwāk*, cutting the mustache and (cutting) the difference between two rows of hair.

And as for those that are on the body, then they are: The *istinjā* (cleaning one's self after emptying the bowls), circumcision, shaving the pubic region, trimming the nails and plucking the armpits.[393]

[393] 'Abdur-Razzāq narrated in his "Tafsīr" (1/57) and said: Ma'mar narrated to us, from Ibn Tāwūs, from his father, from Ibn 'Abbās (*radiAllāhu 'anhu*) regarding His Words:

﴿ وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ﴾

"And when Ibrāhīm was tested by his Lord with some words, so he fulfilled it." (Al-Baqarah 2:124)

He said: *"Allāh tested him with purity; five on the head and five on the body. On the head: Siwāk, istinshāq, madmadah, trimming the mustache and the difference in the hair. And five on the body: Trimming the nails, shaving the pubic region, circumcision, istinjā when emptying the bowels and urinating, and plucking the armpits."* And its *isnād* is *sahīh*.

Al-Baghawī said in "Sharh As-Sunnah" (1/398): *"The majority of the people of knowledge explained the fitrah in this hadīth as being the Sunnah. And its interpretation is: that these traits are from the Sunan of the prophets (salawātullāhi 'alayhim) whom we are commanded to take as examples."*

ومن السنة: تقديم الرجل اليمنى عند دخول المسجد، وتأخيرها إذا خرج، وقوله عند الدخول: اللهم صل على محمد النبي وسلم، واغفر لي ذنوبي، وافتح لي أبواب رحمتك. وإذا خرج مثل ذلك إلا أن يقول: وافتح لي أبواب فضلك.

And from the *Sunnah* is:

387. A man putting his right foot first when entering the *masjid*, and putting it last when he exits.[394]

And him saying when he enters: *"O Allāh, send Your peace and blessing upon Muhammad the Prophet, and forgive me my sins, and open for me the doors to Your mercy."*

And when he exit (he says) the same as this, except that he (in the end) says: *"And open for me the doors to Your bounty."*[395]

ومن السنة: الوقار في المسجد ، والسكينة عند المشي إلى الصلاة.

And from the *Sunnah* is:

388. Showing composure in the *masjid*, and having calmness when walking to the prayer.[396]

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[394] Based upon the word of Anas ibn Malik (*radiAllāhu 'anhu*) who said: *"From the Sunnah is that when you enter the masjid, then you begin with your right foot. And when you exit you begin with your left foot."*
Narrated by Al-Hākim (1/218) who said: *"This hadīth is sahīh according to the conditions of Muslim."*

[395] Narrated by Ahmad (26419), At-Tirmidhī (314), Ibn Mājah (771) and Ibn Khuzaymah in his "Tawhīd" (425). And At-Tirmidhī said: *"The hadīth of Fātimah is a hasan hadīth, but its isnād is not connected."*
And what testifies to it is, what Muslim (1599) narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said: ***"When one of you enters the masjid, then let him say: O Allāh, open for me the doors to Your mercy. And when he exits, then let him say: O Allāh, I verily ask You from Your bounty."***

[396] Based upon the *hadīth* of Abū Qatādah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"When you come to the prayer, then it is upon you to be calm."*** Narrated by Al-Bukhārī (635) and Muslim (1304).

وألا يفرقع الرجل أصابعه إذا أراد الصلاة.

389. And that a man does not snap his fingers when he wants to pray (i.e. during the prayer).[397]

ولا يشبك يديه فيها.

390. And he should not intertwine his fingers during it.[398]

ويترك العبث فيها، والالتفات،

391. And leaving aimless movement and turning during it.[399]

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[397] Based upon the *hadīth* of ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) who said that the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) sad: ***"Do not snap your fingers while you are in the prayer."*** Narrated by Ibn Mājah (965) and it was declared as weak by Ibn Rajab in "Al-Fath" (3/426).
But the prohibition was established from Ibn ʻAbbās (*radiAllāhu ʻanhu*) as narrated by Ibn Abī Shaybah (2/344) from Shu'bah the *mawlā* of Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: I prayed next to Ibn ʻAbbās and I snapped my fingers. Then when the prayer was over he said: *"You have no mother! Do you snap your fingers while you are in the prayer?!"* And its *isnād* is *hasan*, as it says in "Al-Irwā" (2/99).

[398] Based upon the *hadīth* of Ka'b ibn ʻUjrah (*radiAllāhu ʻanhu*) who said: ***"The Prophet (sallAllāhu ʻalayhi wa sallam) said: "When one of you performs ablution and performs it excellently, and then goes out for the prayer, then he should not intertwine his two hands, for he is verily in the prayer."*** Narrated by Ahmad (18103), and it was declared as *sahīh* by Ibn Khuzaymah (441) and Ibn Hibbān (2036).
And based upon the *hadīth* of Abū Sa'id (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"When one of you prays, then he should verily not intertwine his fingers. For verily, intertwining is from the Shaytān. And verily, any one of you continues to be in the prayer as long as he remains in the masjid, until he exits from it."*** Narrated by Ahmad (11512) with a good *isnād*.

[399] Based upon the *hadīth* of ʻĀishah (*radiAllāhu ʻanhā*) who said: I asked the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) about turning in the prayer? So he said: ***"This is something that the Shaytān steals from the prayer of the slave."*** Narrated by Al-Bukhārī (751, 3291).

وترك العبث بالخاتم واللحية،

392. And not playing with a ring or the beard.[400]

ودوام الخشوع، والنظر إلى موضع السجود.

393. And a continuous *khusū'* (submissiveness)[401], and looking at the place of *sujūd* (prostration).[402]

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[400] In the "Masāil" of Imām Ahmad the *riwāyah* of his son Sālih (741) (The prohibition of playing with the beard in the prayer) he mentioned, with his chain of narration, from Sa'īd ibn Jubayr who said: Sa'īd (ibn Al-Musayyib) looked at a man who was standing in the prayer. He said: And he was playing with his beard. So Sa'īd said: *"If his heart had been humble (and submissive), then his limbs would have been humble as well."*
And Muhammad ibn Nasr narrated a similar narration in "Ta'dhīm Qadr As-Salāh" (150) from the words of Hudhayfah (*radiAllāhu 'anhu*).

[401] Muhammad ibn Nasr said in "Ta'dhīm Qadr As-Salāh" (p. 119): *"…The people of knowledge agree upon that if the limb of his limbs is occupied with a deed other than the deeds of the prayer, or a thought, and his heart is occupied with looking into something else than the prayer, then he is deficient in the reward compared to the one who does not do that, and he is leaving something from the completion and perfection of the prayer."*

[402] From Muhammad ibn Sīrīn who said: *"They used to turn in their prayer until it was revealed:*

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾

"The believers will verily be successful. Those who have *khusū'* (submissiveness) **in their prayer."** (Al-Muminūn 23:1-2)

Then they lowered their gazes, and they would look at the place where they made prostration."
Narrated by At-Tabarī in "At-Tafsīr" (18/2), Muhammad ibn Nasr in "Ta'dhīm Qadr As-Salāh" (136), Ibn Al-Mundhir in "Al-Awsat" (3/460) and Al-Bayhaqī in "Al-Kubrā" (2/283).

ووضع اليمين على الشمال تحت السرة، كفعل علي بن أبي طالب –رضي الله عنه– وأمره بذلك.

394. And placing the right hand upon the left hand below the navel, just as ʻAlī ibn Abī Talib (*radiAllāhu ʻanhu*) did and commanded.[403]

والجهر بـ " آمين" عند قول الإمام: " ولا الضالين "، ومد الصوت بها.

395. And saying *ʻāmīn'* out loud when the *imām* says:

﴿ وَلَا الضَّالِّينَ ﴾

"Nor those who went astray." (Al-Fātihah 1:7)

And prolonging the voice in it.[404]

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[403] He is referring to the words of ʻAlī (*radiAllāhu ʻanhu*) who said: *"From the Sunnah is placing one palm over the other in the prayer below the navel."* Narrated by ʻAbdullāh in "Zawāid Al-Musnad" (875) and Abū Dāwūd (756). And it was declared as weak by Al-Bayhaqī and Ibn Al-Qattān.
At-Tirmidhī said while speaking about the disagreement of the *Sahābah* and *tābiʻūn*: *"And some of them believed that they should be place above the navel, while others among them believed that they should be places below the navel. And all of this is wide (in spectrum) for them."*

[404] Based upon the *hadīth* of Wāil ibn Hujr (*radiAllāhu ʻanhu*) who said: I heard the Prophet (*sallAllāhu ʻalayhi wa sallam*) reciting:

﴿ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

"Not those upon whom (Your) **anger is, nor those who went astray."**
(Al-Fātihah 1:7)

Then he said: ***"Āmīn."*** And he prolonged his voice in it. Narrated by At-Tirmidhī (248) and he said: *"Hadīth hasan, and many from the people of knowledge say this."*
See: "Sahīh Al-Bukhārī" (Chapter: The *imām* saying the *āmīn* loud) and (Chapter: The one led in prayer saying the *āmīn* loud).
Al-Baghawī said in "Sharh As-Sunnah" (3/63): *"And its (i.e. āmīn) meaning is: O Allāh, hear and answer."*

وكثرة ذكر الله –عز وجل– وذكر العلم في المسجد، وترك الخوض والفضول وحديث الدنيا فيه، فإن ذلك مكروه، وقد رويت فيه أحاديث غليظة صعبة، وطرق جياد صحاح ورجال ثقات منها:

396. And remembering (or mentioning) Allāh – *'azza wa jalla* – much and mentioning the knowledge in the *masjid*. And leaving idle talk, curiosity and speaking about *dunyā* in it. For verily, this is *makrūh* (hated or disliked).

Verily, some severe and harsh *ahādīth* – with good and correct chains of narration and trustworthy narrators – were narrated regarding this. From this is:

ما رواه عبد الله بن مسعود عن النبي –صلى الله عليه وسلم– أنه قال: **يكون في آخر الزمان قوم يجلسون في المساجد، أمامهم الدنيا، لا تجالسوهم فليس لله فيهم حاجة**.

397. What 'Abdullāh ibn Mas'ud (*radiAllāhu 'anhu*) narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he said: ***"In the end times there will be a people who will sit in the masājid. Their imām (leader) is dunyā. Do not sit with them, because Allāh has no need for them."***[405]

ومنها ما روى عبد الله بن عمرو أنه قال: لا تقوم الساعة حتى يجلس الناس في المساجد، ليس فيهم مؤمن، حديثهم الدنيا.

398. And from it is what 'Abdullāh ibn 'Amr narrated that he said: *"The Hour will not be established until the people will sit in the masājid.*

[405] Narrated by At-Tabarānī in "Al-Kabīr" (10452) and Ibn Hibbān in his "Sahīh" (6761).
And it was narrated by Al-Hākim in "Al-Mustadrak" (4/323) from the *hadīth* of Anas (*radiAllāhu 'anhu*) and he declared it as sahīh, and Adh-Dhahabī agreed with him.

There will be no believer among them, and their conversation is about dunyā."[406]

ومنها ما قاله الحسن: "سيأتي على الناس زمان يجلسون في المساجد حلقا حلقا، حديثهم الدنيا، لا تجالسوهم فإن الله –عز وجل– قد تركهم من بين يديه"، فهذا كله من حديث الدنيا وأهلها في المساجد.

399. And from it is what Al-Hasan: *"There will come a time upon the people in which they will sit in the masājid, gathering after gathering. Their conversation is about dunyā. Do not sit with them, for Allāh – 'azza wa jalla – has verily left them from His Hand."*[407]

So all of this is about speaking about *dunyā* and the people who do this in the *masājid*.[408]

والبيع والشراء بالجدال والخصومة. وإنشاد الضلال، وإنشاد الشعر والغزل، ورفع الصوت، وسل السيوف وكثرة اللغط. ودخول الصبيان والنساء والمجانين والجنب، والارتفاق بالمسجد، واتخاذه للصنعة والتجارة كالحانوت، مكروه كله، والفاعل له آثم؛ لنهي رسول الله –صلى الله عليه وسلم– وتغليظه على فاعله.

400. Selling, buying, discussing and disputing[409],

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[406] Narrated by Ibn Abī Shaybah in "Al-Īmān" (101), Al-Hākim (4/442) and Al-Khallāl in "As-Sunnah" (1308). And its *isnād* is *sahīh*.

[407] "Al-War'" by Ahmad (190) from Sufyān, from a man, from Al-Hasan. And there is a difference in the wording.

[408] See: "Al-War'" by Ahmad (p. 47) (Chapter: The veneration of the *masājid* and what is disliked of the deeds of *dunyā* in it).

[409] Based upon the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said: *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited buying and selling in the masjid…"* Until the end of the *hadīth*. Narrated by Ahmad (6676), Abū Dāwūd (1081) and At-Tirmidhī (322) who declared it as *hasan*. And Ibn Khuzaymah declared it as *sahīh*.

inquiring about a lost item[410], reciting poems and poetry[411], raising the voice[412], unsheathing the swords[413], making many noises,

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[410] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Whoever hears a man inquiring about a lost item in the masjid, then let him say: 'May Allāh not return it to you. For verily the masājid were not built for that.'"*** Narrated by Muslim (1197).

[411] Based upon the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited the recitation of poetry in the masjid…"* And the *hadīth* has gone forth in the prohibition of selling and buying in the *masjid*.

Ibn Khuzaymah said in his "Sahīh": *"Chapter: The mention of the narration which proves that the Prophet (sallAllāhu 'alayhi wa sallam) verily prohibited the recitation of some poetry in the masājid, but not all of it. Because the Prophet (sallAllāhu 'alayhi wa sallam) allowed for Hassan ibn Thābit to ridicule the mushrikūn and he invoked for him to be helped by the Holy Spirit (Jibrīl) as long as he was answering to the Prophet (sallAllāhu 'alayhi wa sallam)."*

[412] Based upon the *hadīth* of 'Alī (*radiAllāhu 'anhu*) who said: the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"When my Ummah has five characteristics, then the catastrophe will befall them…"*** And he mentioned some of them: ***"And raising the voices in the masājid."*** Until the end of the *hadīth*. Narrated by At-Tirmidhī (2210) who declared it as weak.

See: "Sahīh Al-Bukhārī" (Chapter: Raising the voice in the *masjid*) and its explanation by Ibn Rajab (3/395), Ibn Abī Shaybah (3/437), 'Abdur-Razzāq (1/437/The word and raising the voice) and Ibn Hibbān (4/529/Mentioning the reprimanding for raising the voice in the *masājid* due some reasons from the temporary *dunyā*).

[413] Based upon the *hadīth* of 'Amr ibn Shu'ayb who said: *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited to unsheathe the sword in the masjid."* Narrated by 'Abdur-Razzāq as it says in "Bayān Wahm wal-Īhām" (2/229) and it is a *mursal hadīth*.

See: Ibn Abī Shaybah (3/466/Regarding unsheathing the word in the *masjid*) and 'Abdur-Razzāq (1/443/Chapter: The weapon which is brought into the *masjid*).

the entering of young boys[414], women[415], crazy people and the one who is in *junub* (a state of ritual impurity)[416], making use of the *masjid* (for something which it is not intended for), using it as a place of production and trade, similar to a shop:

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[414] The *hadīth* about prohibiting young boys to enter the *masājid* is weak, and its *takhrīj* will come.

And in "Qiyām Al-Layl" (p. 243) Ishāq ibn Rāhūyah said: *"If a boy has not yet reached seven years and he is prohibited from entering the masjid, then there is no harm in that. As for the first row, then they are prohibited from that. And it is not allowed to expel a boy who has reached seven years from the masjid, when the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) have ordered him to pray (in the hadīth). As for keeping the young boys away from the masājid when there is no prayer, then this is a legislated Sunnah, whether they have reaches the age of seven or more or less, due to what is feared of their noise and play. But if they come to attend the prayer, then they are not prohibited."*

[415] He is perhaps referring to the *hadīth* that prohibits women from going out to the *masājid* in a gathering of men. Ibn Hajr said in "At-Talkhīs Al-Habīr" (644): *"It has no origin."*

And it is verily established from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he prohibited those who prevent them from going to the *masājid*, as it says in the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Prophet (s*allAllāhu 'alayhi wa sallam*) said: ***"Do not prevent (or prohibit) the female slaves of Allāh from the masājid of Allāh."*** Narrated by Al-Bukhārī (5238) and Muslim (921).

[416] Based upon the general meaning of His Words the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا ﴾

"O you who believe, do not approach the prayer while you are drunk, until you know what you are saying. And not when you are in a state of *junub* (major impurity)**, except for the traveler, until you wash your whole body."**
(An-Nisā 4:43)

And the *hadīth* of 'Āishah (*radiAllāhu 'anhā*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Turn the direction of these house from the masjid. For I verily do not allow the masjid for a menstruating woman nor someone in junub."***
Narrated by Abū Dāwūd (232) and Ibn Khuzaymah (1327) who declared it *sahīh*.
And Imām Ahmad and other permitted for the one in *junub* to stay in the *masjid* if he performs ablution. "Masāil Al-Kawzaj" (86). And he used the words of 'Atā Al-Khurasānī as an argument: *"I saw men from the Sahābah (radiAllāhu 'anhum) who would sit in the masjid while they were in a state of junub, if they performed the ablution for the prayer."* As-Zarkashī said in "I'lām As-Sājid" (p. 315): *"It was narrated by Ahmad and its isnād is hasan according to the conditions of Muslim."*

All of this is *makrūh* (disliked or hated), and the one who does this has disobeyed the prohibition of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and his severity against the one who does this.[417]

ومما نهى عنه الرسول –صلى الله عليه وسلم– وغلظ على فاعله:

And from that which he (*sallallahu 'alayhi wa sallam*) prohibited and was harsh against the one who did it is:

أن يباشر الرجل الرجل في ثوب واحد ليس بينهما غيره.

401. That a man comes close to (or embraces) another man who is only wearing one garment, and there is nothing else between them.[418]

ولعن أيضا المتجردين في إزار.

402. And he also cursed a man who is naked under his waist garment.[419]

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[417] He is referring to the *hadīth* of Wāthilah ibn Al-Ashqa' (*radiAllāhu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Keep away from your masājid your young boys, your crazy people, your evil people, your selling, your disputes, your raised voices, the establishment of your punishments and the unsheathing of your swords. And place places of purification at its doors and perfume them on the days of Jumu'ah."*** Narrated by Ibn Mājah (799).
Ibn Rajab said in "Al-Fath" (2/558): *"Its isnād is weak."*

[418] Based upon the *hadīth* of Abū Sa'īd (*radiAllāhu 'anhu*): ***"… And a man should not approach another man in only one garment."*** Narrated by Muslim (694).

[419] He is perhaps referring to what Abū Dāwūd narrated in "Al-Marāsīl" (473) from 'Amr the *mawlā* of Al-Muttalib: *"That the Messenger of Allāh cursed the one looking (at forbidden 'awrah) and the one looked at."* And it is a *mursal hadīth*.

ونهى عن المكامعة: وهو أن يتعرى الرجلان في ثوب واحد.

403. And he prohibited the *mukāma'ah*: And that is that two men who are only wearing one garment lays down together.[420]

ونهى أن يتعرى الرجل في بيت أو غيره.

404. And he prohibited that a man should take off his clothes in a house, and (also) others.[421]

أو ينظر إلى عورة أحد غيره.

405. Or that he looks at someone else's *'awrah*.[422]

وأن يحدث الرجل بما يخلو به مع امرأته.

406. And that a man speaks of what he does when he is alone with his wife.[423]

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[420] Based upon the *hadīth* of Abū Rayhānah (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*): *"That he hated ten characteristics – and he mentioned some of it - … and that man lays down with another man, and that a woman lays down with another woman, while there is not garment between them."* Narrated by Ahmad (17209), Abū Dāwūd (4051) and Ad-Dārimī (2690).

[421] Based upon the *hadīth* of Bahz, from his father, from his grandfather in which he said: I said: *"What if any of us are alone (can we then take of our clothes)?"* He said: ***"Allāh – tabāraka wa ta'ālā – is more deserving that you are shy from Him."*** Narrated by Ahmad (20034) and At-Tirmidhī (2729) who said: *"Hadīth hasan"* And Al-Bukhārī mentioned in his commentary in "Sahīh Al-Bukhārī".

[422] Based upon the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"A man cannot look at the 'awrah of another man…"*** Narrated by Muslim (694).

[423] Based upon the *hadīth* of Abū Sa'īd (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Verily, from the worst of people in status with Allāh on the Day of Judgment is a man who approaches his wife and she approaches him, and then he reveals her secrets."*** Narrated by Muslim (3532).

وأن يخذف الرجل بالحجر، ويرمي بالمدر في الأمصار.

407. And that a man throws pebbles with the tips of his fingers, and throws pieces of dry clay (or dirt) in the cities.[424]

ونهى عن اليمين الكاذبة.

408. And he (*sallAllāhu 'alayhi wa sallam*) prohibited from swearing while lying.[425]

وأن تباع الثمرة حتى تزهو.

409. And to sell the fruits (i.e. dates)[426] before they flourish, and that is: that they become yellow and red.

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[424] Based upon the *hadīth* of 'Abdullāh ibn Mughaffal (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) prohibited throwing pebbles. And he said: ***"It does not kill a pray, it does not wound the enemy and it does not gauge out the eye and break the tooth."*** Narrated by Al-Bukhārī (5479) and Muslim (5091)

[425] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"A lying oath may help you sell goods, but it takes away (blessing) in the profit."*** Narrated by Ahmad (7208).
And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The major sins are: Associating partners with Allāh, false oaths…"*** Narrated by Al-Bukhārī (6871).

[426] Based upon the *hadīth* of Anas (*radiAllāhu 'anhu*) who said: *"That the Prophet (sallAllāhu 'alayhi wa sallam) prohibited selling the fruits of palm trees until they flourish."* It was narrated by Al-Bukhārī (2083) who said: *"This means: until they become red."*
At-Tirmidhī (3/529) said: *"And acting upon this for the people of knowledge from the companions of the Prophet (sallAllāhu 'alayhi wa sallam) and others than them is, that they disliked selling the fruits before they appeared to be good (and useful). And this is the opinion of Ash-Shāfi'ī, Ahmad and Ishāq."*

وعن بيع الكلب والقرد والخنزير.

410. And selling a dog, monkey and pig.[427]

ولعب النرد والشطرنج.

411. And playing backgammon and chess.[428]

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[427] Based upon the *hadīth* of Abū Mas'ūd Al-Ansārī (*radiAllāhu 'anhu*) who said: *"That the Prophet (sallAllāhu 'alayhi wa sallam) prohibited the price of a dog."* Narrated by Al-Bukhārī (5428).
And the prohibition of selling a pig is based upon the *hadīth* of Jābir (*radiAllāhu 'anhu*) who said that he heard the Prophet (*sallAllāhu 'alayhi wa sallam*) say of the day of victory in Makkah: ***"Verily, Allāh and His Messenger have prohibited selling alcohol, self-dead animals, the pig and statues…"*** Narrated by Al-Bukhārī (4226).
And as for selling a monkey, then Ibn 'Abdil-Barr said in "At-Tamhīd" (1/157): *"I do not know any disagreement between the scholars of the Muslims (regarding the fact) that a monkey is not eaten and it is not allowed to sell it. Because it is from that which there is no benefit in."*

[428] Based upon the *hadīth* of Abū Mūsā (*radiAllāhu 'anhu*). The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever plays backgammon, he has verily disobeyed of Allāh and His Messenger."*** Narrated by Ahmad (19521) and Abū Dāwūd (4938).
And what testifies to it is, what Muslim (5958) narrated from Buraydah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever plays backgammon, then it is as if he dipped his hand in the flesh of a pig and its blood."***
As for the prohibition of playing chess, then no *hadīth* from the Prophet (*sallAllāhu 'alayhi wa sallam*) regarding it has been established. But the prohibition of it was established from the *Sahābah* (*radiAllāhu 'anhum*).
I said: And from that is when Ibn 'Umar was asked about chess, so he said: *"It is worse than backgammon."* Narrated by Al-Ājurrī in "An-Nahī 'an An-Nard wash-Shatranj" (29) with my *tahqīq*, and its *isnād* is *sahīh*.
And Harb said in his "Masāil" (2/968): It was said to Ahmad: *"Do you see any harm in playing chess?"* He said: *"All of harm."* It was said: *"The people of the thughūr play it during wars."* He said: *"It is sinning."*

وأن يخلو الرجل بامرأة غير ذات محرم.

412. And that a man is alone with a women who is not a *mahram*.[429]

وأن يقول الرجل : لا نزال بخير ما بقيت لنا.

413. And that a man says: *"We will remain in a good state, as long as you are among us."*[430]

وما شاء الله وشئت

414. And (that a man says): *"Whatever Allāh and you want."*[431]

وأن يحلف الرجل بغير الله.

415. And that a man swears (or makes an oath) by others than Allāh.[432]

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[429] Based upon the words of the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"And he must verily not be alone with a women, except one who is a mahram…"*** Narrated by Al-Bukhārī (5233).

[430] In "Zawāid Az-Zuhd" by Ibn Al-Mubārak (54): Sufyān narrated to us, from Abū Al-Wāzi' Al-Hindī who said: I heard Ibn 'Umar (*radiAllāhu 'anhu*) when a man said to him: *"The people will remain in a good state as long as you live."* So he got angry and said: *"I am assuming that you are from 'Irāq. And do you know what the son of your mother will close his door for?!"* And its *isnād* is *hasan*.
And in "Tārīkh Ar-Raqqah" (39): Abū Malīh said: A man said to Maymūn ibn Mihrān: *"O Abū Ayyūb, the people will remain in a good state as long as Allāh lets you live."* So Maymūn said to him: *"Go to what you need to do, O man. For the people will remain in a good state as long as they fear their Lord."*

[431] Based upon the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhu*) that a man said: *"O Messenger of Allāh, whatever Allāh and you want."* So the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Have you made me an equal to Allāh?! Rather, it is what Allāh alone wants."*** Narrated by Ahmad (2521).

[432] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) who said: I heard the Prophet (*sallAllāhu 'alayhi wa sallam*) say: ***"Whoever swears by others than Allāh, has committed kufr – or committed shirk."*** Narrated by At-Tirmidhī (1535) and he said: *"Hadīth hasan."*

وأن يحد الشفرة والشاة تنظر إليه.

416. And that he sharpens the blade while the sheep is looking.[433]

وأن يستعمل الأجير حتى يعلم كم أجرته.

417. And that he hires a worker before he knows what his salary is.[434]

وعن النجش: وهو أن يزيد الرجل في السلعة وليست من حاجته.

418. And the *najash*. And that is that a man increases (the price of) an item while he has no need for that.[435]

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[433] Based upon the *hadīth* of Ibn ʻAbbās (*radiAllāhu ʻanhu*): That the Messenger of Allāh (*sallAllāhu ʻalayhi wa sallam*) said regarding the one who sharpens his blade in front of his slaughter animal: ***"Do you want to kill it several times?! Why do you not sharpen your blade before you lay it down."*** Narrated by Al-Hākim (4/231) and he declared it as *sahīh* and Adh-Dhahabī agreed with him.

[434] Based upon the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu ʻanhu*): *"That the Prophet (sallAllāhu ʻalayhi wa sallam) prohibited hiring a worker before his salary is known to you."* Narrated by Ahmad (11656) and Abū Dāwūd in "Al-Marāsīl" (181).

Al-Haythamī said in "Majma' Az-Zawāid" (4/97): *"Ahmad narrated it, and An-Nasāī narrated it as mawqūf (i.e. ascribed to Abū Sa'īd). And the narrators of Ahmad are narrators of sahīh, except that Ibrāhīm An-Nakha'ī did not hear from Abū Sa'īd (radiAllāhu ʻanhu) according to what I think."*

And An-Nasāī (3857) narrated it as *mawqūf*. Abū Zur'ah Ar-Rāzī said: *"The correct is the mawqūf from Abū Sa'īd (radiAllāhu ʻanhu)."* "Al-'Ilal" by Ibn Abī Hātim (1118).

[435] Based upon the words of Ibn 'Umar (*radiAllahu 'anhu*): *"The Prophet (sallAllāhu ʻalayhi wa sallam) prohibited the najash."* Narrated by Al-Bukhārī (2142).

وعن أكل لحوم الجلالة وألبانها وبيضها من الإبل والبقر والغنم والدجاج،

419. And eating the meat of the *jalālah* (an animal that feeds on filth), its milk and its eggs, from camels, cows, sheep and chickens.[436]

وقيل: تحبس الإبل أربعين يوما، والبقر ثلاثين يوما، والغنم سبعة أيام، والدجاج ثلاثة أيام.

420. And it is said: The camel is detained for forty days, the cow for thirty days, the sheep for seven days and the chicken for three days.[437]

ونهى عن بيع الغرر.

421. And selling the *gharar* (something unknown in substance, price or expiration).[438]

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[436] Based upon the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhu*): *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited the jalālah, riding it and eating its meat."* Narrated by Ahmad (7039) and it is a *sahīh hadīth*.

[437] Ibrāhīm Al-Harbī (d. 285h) said in "Gharīb Al-Hadīth" (1/115): *"And he verily prohibited its milk because the one who drinks it will find the taste of what it has eaten. And likewise with its meat. And he prohibited from riding it because it sweats and then the smell of it is found in its sweat. And the rider cannot be free from this befalling him or that he smell the smell. But if he can protect himself from this, then it is allowed to ride it, but not allowed to drink its milk nor to eat its meat, except if he makes something with it which will remove it."*

See: "Gharīb Al-Hadīth" (1/115), 'Abdur-Razzāq (4/521), "Al-Mughnī" (13/348) and "Sharh As-Sunnah" (252).

[438] Based upon the words of Abū Hurayrah (*radiAllāhu 'anhu*): *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited… selling the gharar."* Narrated by Muslim (3800).

وبيع ما لا تملك، وبيع ما ليس عندك وعن شرطين في بيع.

422. And selling what you do not own, and selling what you do not possess and stipulating two conditions when selling.[439]

وعن ضرب وجه الدابة، وعن السمة فيه.

423. And striking the face of an animal, and (hot-) branding it.[440]

وأن يبصق في وجه إنسان.

424. And that you spit in the face of a person.[441]

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[439] Based upon the *hadīth* of ʿAbdullāh ibn ʿAmr (*radiAllāhu ʿanhu*) who said: The Prophet (*sallAllāhu ʿalayhi wa sallam*) said: ***"Prohibited is selling with the condition of a pre-taken loan, stipulating two conditions in a sale, the profit from something which is not in your possession and selling something you do not have."*** Narrated by Ahmad (6671) and At-Tirmidhī (1234) who said: *"Hadīth hasan sahīh."*
Imām Ahmad said: ***"Two conditions in a sale"*** *"(This means:) I am selling you this slave-boy on the conditions that when I have sold him to you I have more right to him (than you) and that he serves me for one year (after the sale)."* "Masāil Al-Kawsaj (1783)

[440] Based upon the *hadīth* of Jābir (*radiAllāhu ʿanhu*) who said: *"The Prophet (sallAllāhu ʿalayhi wa sallam) prohibited striking the face, and branding in the face."* Narrated by Muslim (5602).

[441] Perhaps he is referring to the general command of honoring the face and the prohibition of making it ugly.
Muhammad ibn Nasr narrated in "Taʿdhīm Qadr As-Salāh" (121) with a *hasan isnād* from Abū Saʿīd (*radiAllāhu ʿanhu*) that the Messenger of Allāh (*sallAllāhu ʿalayhi wa sallam*) said: ***"Would any of you like to meet someone who then would spit in his face? Verily, any of you when he gets up to pray he is standing before his Lord, and the angel is to his right. So he should not spit in front of him, nor to his right."***
And it was established from the Prophet (*sallAllāhu ʿalayhi wa sallam*) that he said when mentioning the Dajjāl: ***"… And he is verily one-eyed. And verily, your Lord – ʿazza wa jalla – is not one-eyed. And whoever meets him, then let him spit in his face."***

وأن تمنع المرأة زوجها الفراش.

425. And that a woman prevents her husband from the bed (i.e. intercourse).[442]

وأن يقول الرجل ما لا يفعل، وأن يعد فيخلف. وأن يحدث بسر أخيه.

426. And that a man says what he does not do, that he promises and then breaks it and that he speaks about the secret of his brother.[443]

وعن الإسراف والإقتار.

427. And *isrāf* (excessiveness and wasting) and *iqtār* (stinginess).[444]

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[442] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"When a man calls his wife to his bed and she refuses to come, then the angels curse her until morning."*** Narrated by Al-Bukhārī (5193).

[443] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"The signs of the hypocrite are three: When he speaks he lies, when he promises he breaks (the promise) and when he is entrusted with something he betrays."*** Narrated by Al-Bukhārī (33) and Muslim (107).

[444] Based upon His – the Exalted – Words:

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾

"And those who when they spend are not excessive nor are they stingy, and (instead) **are moderate between this."** (Al-Furqān 25:67)

At-Tabarī said in "At-Tafsīr" (19/38): "And the correct opinion in this is the opinion of the one who says: *The excessiveness in spending which Allāh meant in this place is, what exceeds the limit of what Allāh has allowed for His slaves and what is above it. And the stinginess is what is insufficient in what Allāh has commanded (of spending). And the qawām (moderate) is in between this."*

وأن يحزن للدنيا ويفرح لها.

428. That he becomes sad due to *dunyā* and that he becomes happy due to it.[445]

وأن يطيع عرسه في الخروج إلى العرسات والنياحات والحمامات وأن يطيعها في هواها.

429. And that he obeys his wife in going out (i.e. letting her go out) to weddings, (places of) mourning women and public baths.[446] And that he obeys her in what she desires.

قال: **وإن أطاع امرأته في كل ما تريد أكبَّتْه على وجهه في النار**.

430. And he said: ***"Whoever obeys his wife in everything she wants, she will throw him on his face in Hellfire."***[447]

وأن يطيعها في عقوق والديه، وقطع رحمه، ومواساة أخيه في الله.

And that he obeys her in disobeying his parents, severing the ties of kinship and (not) supporting his brother in the Name of Allāh.

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[445] Based upon the *hadīth* of Anas (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever takes the dunyā as his focus (or worry), then Allāh will disperse his affairs and place his poverty between his eyes. And nothing of dunyā will reach him, except what was written for him."*** Narrated by At-Tirmidhī (2465) and Ibn Mājah (4105). And he said in "Misbāh Az-Zujājah" (4/212): *"This isnād is sahīh and its narrators are trustworthy."*

[446] Based upon the *hadīth* of Jābir (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever believes in Allāh and the Last Day, then he should not let his wife enter the public bath."*** Narrated by Ahmad (14651), At-Tirmidhī (2801), Abū Ya'lā in his "Musnad" (1925) and Al-Hākim (4/288) who declared it as *sahīh* and Adh-Dhahabī agreed with him.

[447] Ad-Daylamī narrated in "Musnad Al-Firdaws" just as it say in "Dhayl Al-Mawdū'āt" by As-Suyūtī (627) from the *hadīth* of 'Alī (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Whoever obeys his wife, then Allāh – 'azza wa jalla – will throw him on his face in Hellfire."*** And this *hadīth* is fabricated.

وقال –صلى الله عليه وسلم–: **خالفوهن ترشدوا ويبارك لكم**.

431. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Oppose them and you will be guided and you will be blessed."***[448]

ونهى عن ضرارهن والاعتداء عليهن.

432. And he prohibited harming them (i.e. the women) and transgressing against them.[449]

وأمر بالعدل والتسوية في القسمة بينهن.

433. And he (*sallAllāhu ʻalayhi wa sallam*) commanded justice and equality in the division among them (i.e. the women).[450]

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[448] In "Al-Maqāsid Al-Hasanah" (p. 400) Ibn Lāl narrated it, and from him Ad-Daylamī from the *hadīth* of Ahmad ibn Walīd Al-Fahhām. He mentioned it and said: *"ʻĪsā ibn Ibrāhīm Al-Hāshimī is very weak along with inqitāʻ in it."*
And in "Al-Jaʻdiyāt" (3081) from ʻUmar (*radiAllāhu ʻanhu*) who said: *"Oppose the women. For verily in their opposition there is blessing."*

[449] Allāh – the Exalted – said:

﴿ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ﴾

"And do not harm them to make their stay unbearable." (At-Talāq 65:6)
And based upon the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Wish (and do) good for the women…"*** Until the end of the *hadīth*. Narrated by Al-Bukhārī (5186).

[450] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever has two wives and he leans towards one of them, then he will come on the Day of Resurrection with his one side leaning."*** Narrated by At-Tirmidhī (1141) and Abū Dāwūd (2135). And the *hadīth* is *sahīh*.

ونهى عن أذى الجار.

434. And he prohibited harming the neighbor.[451]

وعن التطاول والطعن في الأنساب، والهمز والغمز.

435. And being audacious, slandering the lineages, backbiting and winking (or indicating shortcomings with the eyes and hands).[452]

وشتم المماليك وضربهم.

436. And insulting the slaves and hitting them.[453]

وأمر أن يطعمهم مما يأكل ويكسوهم مما يلبس ، ولا يكلفهم من العمل ما لا يطيقون. وأن يعفو عنهم ولو أذنبوا في اليوم سبعين ذنبا.

437. And he commanded to feed them what he eats himself, to clothe them from what he clothes himself with, that they are not burdened with work that they cannot bear[454],

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[451] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*): The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever believes in Allāh and the Last Day, then let him not harm the neighbor."*** Al-Bukhārī (2136) and Muslim (82).

[452] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Two (characteristics) of the people are (the characteristics of) kufr in them: Slandering the lineages…"*** Narrated by Muslim (139).

[453] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever strikes a slave or hits him, then the expiation of this is freeing him."*** Narrated by Muslim (4311).

[454] Based upon the *hadīth* of Abū Dharr (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Your slaves are your brothers. Allāh has made them to be under your hands (i.e. authority). So whoever has his brother under his hand, then let him feed him from what he eats himself, let him clothe him from what he clothes himself with and not burden them with what will overcome them. And if you burden them (with anything), then help them in it."*** Narrated by Al-Bukhārī (30).

and to pardon them even if they make mistakes seventy times a day.[455]

ونهى أن ينقر الرجل في صلاته كنقر الديك.

438. And he prohibited that a man pecks in his prayer like the pecking of a rooster.[456]

وأن يسجد قبل أن يرفع رأسه من الركوع.

439. And that he prostrates before he raises his head from the bowing.[457]

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[455] He is referring to the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) who said that a man came to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and said: *"O Messenger of Allāh, I verily have a servant who is evil and unjust, should I beat him?" He said:* ***"Pardon him every day seventy times."*** Narrated by Ahmad (5635), Abū Dāwūd (5164) and At-Tirmidhī (1949) who said: *"Hadīth hasan gharīb."*
Al-Mundhirī said in "At-Targhīb wat-Tarhīb" (3458): *"And in some of the copies (it says): 'Hasan sahīh.' And Abū Ya'lā narrated with a good isnād from him."*

[456] Based upon the *hadīth* of Abū Hurayrah (*radiAllahu 'anhu*): *"My close friend prohibited me from three things… and pecking like the pecking of a rooster."* Narrated by Ahmad (7595), At-Tiyālisī (2716) and Abū Ya'lā (2619).
He said in "Majma' Az-Zawāid" (2/80): *"It was narrated by Ahmad, Abū Ya'lā and At-Tabarānī in "Al-Awsat", and the isnād of Ahmad is hasan."*

[457] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said about the one who performed his prayer poorly: ***"… Then you bow until you feel at ease bowing. Then you lift your head until you stand straight up. Then you prostrate until you feel at ease prostrating."*** Until the end of the *hadīth*. Narrated by Al-Bukhārī (757) and Muslim (814).
And Al-Bukhārī (791) narrated from Zayd ibn Wahb who said: Hudhayfah (*radiAllāhu 'anhu*) saw a man who did not complete the bowing and prostration, so he said: *"You have not prayed. And if you die, you will die upon something other than the fitrah which Allāh has created Muhammad (sallAllāhu 'alayhi wa sallam) upon."*

وأن يفترش ذراعيه في السجود كافتراش الكلب،

440. And that he flattens (or stretches out) his arms (on the ground) like a dog flattens its legs.[458]

وأن يقعي كإقعاء القرد.

441. And that he squats like a monkey squats (i.e. sitting on the buttocks).[459]

وأن يرفع رأسه ويضعه قبل الإمام أو يشاركه في فعله.

442. And that he raises his head and lowers it before the *imām*, or that he does it at the same time as him.[460]

وقال –صلى الله عليه وسلم–: **أما يخشى الذي يرفع رأسه قبل الإمام أن يحول الله رأسه رأس حمار.**

443. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Does the one who raises his head before the imām not fear that Allāh will turn his head into the head of a donkey?"***[461]

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[458] Based upon the *hadīth* of Anas ibn Malik (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Be moderate in the prostration, and none of you should flatten (or stretch out) his arms like the flattening of a dog."*** Narrated by Al-Bukhārī (822) and Muslim (1037).

[459] Based upon the *hadīth* of Abū Hurayrah (*radiAllahu 'anhu*): *"My close friend prohibited me from three things… and squatting like the squatting of a monkey."* It has gone forth in number (437).

[460] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The imām was made to be followed, so do not differ from him…"*** Narrated by Al-Bukhārī (722) and Muslim (851). And the *hadīth* of Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"O people, I am verily your imām, so do not precede me in bowing and prostrating…"*** Narrated by Ahmad (11997) and Muslim (892).

[461] Narrated by Al-Bukhārī (691) and Muslim (894).

وقال –صلى الله عليه وسلم–: **من رفع أو وضع قبل إمامه فلا صلاة له.**

444. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever raises* [*his head*] *or lowers* [*it*] *before his imām, he has no prayer."***[462]

ونهى عن الاختصار في الصلاة.

445. And he prohibited *ikhtisār* (i.e. placing one's hands on the waist) during the prayer.[463]

ونهى أن يغسل باطن قدمه بباطن كفه اليمنى مرة بعد مرة.

446. And he prohibited washing the bottom of his foot with the palm of his right hand again and again.[464]

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[462] Ibn Hajr mentioned it in "Al-Matālib Al-ʻĀliyah" (415) and Al-Būsīrī said in "Al-Ittihāf Al-Mahrah" (1064): *"This isnād is weak due to the weakness of Muhammad ibn Jābir."*
And it was narrated as *mawqūf* (from the words of Abū Hurayrah (*radiAllāhu ʻanhu*)) by Malik in "Al-Muwatta" (245), ʻAbdur-Razzāq (3753) and Ibn Abī Shaybah (7216). And most of the memorizers are upon that it is *mawqūf*, such as Al-ʻUqaylī, Ad-Dāraqutnī (1380), Ibn ʻAbdil-Barr in "At-Tamhīd" (13/59) and others.

[463] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: *"The Messenger of Allāh (sallAllāhu ʻalayhi wa sallam) prohibited ikhtisār in the prayer."*
Narrated by Abū Dāwūd (947) who said: *"This means that he puts his hands on his waist."*
And it was narrated by Al-Bukhārī (1219) and his wording is: *"He prohibited the khasr in the prayer."*
And Muslim (545) and his wording is: *"That he prohibited that a man places his hands on his waist while praying."*

[464] Based upon the *hadīth* of Abū Hurayrah (*radiAllahu ʻanhu*) who said that the Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"When one of you performs ablution, then he should not wash his feet with his right hand."*** Narrated by Ibn ʻAdī in "Al-Kāmil" (3/254). And this is a fabricated *hadīth* as it is stated in "Bayān Al-Wahm wal-Īhām" (900) by Ibn Al-Qattān.

وعن التثاؤب والنفخ.

447. And [he prohibited] yawning[465] and *nafkh* (i.e. exiting air from the mouth along with a sound that resembles speech, with two letters).[466]

وتقليب الحصى فيها،

448. And turning pebbles during it (i.e. the prayer).[467]

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[465] Based upon the *hadīth* of Abū Hurayrah (*radiAllahu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Yawning in the prayer is from the Shaytān, so if one of you yawns then let him withhold it as much as he can."*** Narrated by At-Tirmidhī (370) and he said: *"Hadīth hasan sahīh."*
He said: *"And verily did a group of the people of knowledge dislike yawning in the prayer. Ibrāhīm said: 'I verily repel the yawning with clearing my throat.'"*
I said: The foundation of the *hadīth* is in the two "Sahīh" without the mention of the prayer.

[466] Based upon the *hadīth* of Abū Mūsā (*radiAllahu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Four things are from harshness…"*** And from it he mentioned: ***"And nafkh in the prayer."*** Narrated by Al-Bayhaqī (2/285), and Al-Bukhārī said: *"This hadīth is rejected, they are mixing up in it."*
And the disliking of *nafkh* is established from Ibn 'Abbās (*radiAllāhu 'anhu*).
Al-Kawsaj said in his "Masāil" (159): I said to Ahmad ibn Hanbal: *"The nafkh in the prayer?"* He said: *"Yes, by Allāh. I verily dislike (or hate) it very much. Except that I do not say that he should cut off the prayer, because it is not speech."* Ishāq said: *"The same as he said."*

[467] Based upon the *hadīth* of Abū Dharr (*radiAllahu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"When one of you gets up to pray, then the mercy verily lies in him facing the correct direction. So he should not touch any pebbles."*** Narrated by Ahmad (21330), Abū Dāwūd (945) and At-Tirmidhī (379) who said: *"Hadīth hasan."* And Ibn Khuzaymah (913) declared it as *sahīh*.
Al-Baghawī said in "Sharh As-Sunnah" (3/159): *"And this hadīth is hasan. And the majority of people of knowledge disliked touching pebbles during the prayer. And there verily came an exception in doing this one time, when smoothening the place of prostration."*
I said: He is referring to the *hadīth* of Mu'ayqib (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) mentioned touching in the *masjid* – meaning: pebbles while praying – and he said: ***"If you must do so, then only one time."*** Narrated by Al-Bukhārī (1207) and Muslim (1156).

وأن يمسح جبهته من التراب قبل أن يسلم.

449. And that he wipes his forehead clean of dust before he says the *salām*.[468]

وأن يرفع بصره إلى السماء في الصلاة.

450. And that he raises his sight to the heaven during the prayer.[469]

وأن يغمض عينيه في السجود.

451. And that he closes his eyes during prostration.[470]

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[468] It was narrated from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"It is verily from harshness that a man wipes his forehead often before he finishes the prayer."*** Narrated by Ibn Mājah (964). And it was declared as weak by Al-Būsīrī, Al-Haythamī and Ibn Rajab.
And this information was verily correctly narrated from the words of Ibn Mas'ūd (*radiAllāhu 'anhu*) as Ibn Rajab said in "Al-Fath" (7/359).
And Ibn Rajab said in "Al-Fath" (7/357): *"They agreed upon that not doing it in the prayer is best, because it resembles moving aimlessly."*

[469] Based upon the *hadīth* of Anas (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"What is wrong with some people who raises their sights to the heaven during their prayer."*** And his words became harsher until he said: ***"They will verily stop doing this, or their sights will verily be taken away."*** Narrated by Al-Bukhārī (750) and Muslim (429).

[470] Based upon the *hadīth* of Anas (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Do not close your eyes when prostrating, for this is verily from the deeds of the Jews."*** Narrated by Ad-Daylamī in "Al-Firdaws" (7317). And this is a fabricated *hadīth*. In its *isnād* is Abū Bakr An-Naqqāsh who is accused of lying. "Al-Mughnī min Ad-Du'afā" (5428).
And in the "Musannaf" of 'Abdur-Razzāq (3329) Mujāhid said: *"It is disliked for a man to close his eyes in the prayer, just as the Jews close (their eyes)."*
Harb Al-Karmānī said in his "Masāil" (1/446): I heard Ishāq ibn Rāhūyah say: *"Do not close your eyes while you pray, for it is disliked. Because the Jews do that."*
Ibn Al-Mundhir said in "Al-Awsat" (3/462): *"And some of them disliked closing the eyes during the prayer. And from those who disliked that are: Mujāhid, Ahmad and Ishāq. And Al-Awzā'ī said: 'That is not from the guidance of the prayer.'"*

ويقرأ في الركوع.

452. And that he recites (Qurān) in the bowing [and prostration].[471]

ويكف شعرا أو ثوبا.

453. Or to hold back hair or a garment (when prostrating).[472]

وعن السدل.

454. And the *sadal* (i.e. leaving his garment hanging down without joining its two edges between his hand).[473]

واشتمال الصماء.

455. And *ishtimāl as-sammā* (i.e. that he wraps himself only with one garment without wearing anything else. Then he raises it from one side and puts it on his knees so his private parts become visible).[474]

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[471] Based upon the *hadīth* of Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"…And I was verily prohibited from reciting the Qurān when bowing or prostrating."*** Narrated by Muslim (1007).

[472] Based upon the *hadīth* of Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"I was commanded to perform prostration on seven (body parts), and not to hold back any hair or a garment."*** Narrated by Al-Bukhārī (816) and Muslim (1031).

[473] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu ʻanhu*) who said: *"That the Prophet (sallAllāhu ʻalayhi wa sallam) prohibited sadal in the prayer."* Narrated by Abū Dāwūd (643) and At-Tirmidhī (379). It was declared as *sahīh* by Ibn Khuzaymah (772) and Ibn Hibbān (2289).

At-Tirmidhī said: *"The people of knowledge verily disagreed regarding the sadal in the prayer, and some of them disliked the sadal in the prayer. And they said: 'The Jews do like that.' And some of them said: 'Verily sadal is disliked if he is only wearing one garment. But if he leaves his garment hanging over a shirt, then there is no harm in this. And this is the opinion of Ahmad. And Ibn Al-Mubārak disliked the sadal in the prayer."*

[474] Based upon the words of Abū Sa'īd (*radiAllāhu ʻanhu*) who said: *"Verily, the Prophet (sallAllāhu ʻalayhi wa sallam) prohibited ishtimāl as-sammā."* Narrated by Al-Bukhārī (367).

وأن يصلي محلول الإزار، إذا لم يكن على قميصه رداء ومن تحته إزار.

456. And that a man prays with unfastened buttons if he does not have a robe over his shirt and a waist garment under it.[475]

وأن يصلي في قميص رقيق ليس تحته غيره.

457. And that he prays in a thin shirt with nothing underneath it.[476]

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[475] Based upon the *hadīth* of Salamah ibn Al-Akwa' (*radiAllāhu 'anhu*) who said: I said: *"O Messenger of Allāh, I am verily a man who hunts. So can I pray in one garment?"* He said: ***"Yes, but fasten it even with a thorn."*** Narrated by Abū Dāwūd (632). And it was declared as *sahīh* by Ibn Khuzaymah (777), Ibn Hibbān (2294) and Al-Hākim (1/249).
I said: But if he is wearing more than one garment so that none of his *'awrah* will become apparent, then he can pray with unfastened buttons, just as this was established from the Prophet (*sallAllāhu 'alayhi wa sallam*). Because Ibn Khuzaymah verily narrated in his "Sahīh" (779) from Zayd ibn Aslam who said: I saw Ibn 'Umar praying with unfastened button, so I asked him about this, so he said: *"I saw the Prophet (sallAllāhu 'alayhi wa sallam) doing it."*

[476] Based upon the *hadīth* of Jābir (*radiAllāhu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) used to say: ***"Pray in a single shirt if is not thin and see-through. And fasten it."***
Narrated by Ibn 'Adī in "Al-Kāmil (2/446) and it is weak. In its *isnād* is Harām ibn 'Uthmān. Ahmad said: *"The people left his hadīth."*
As-Shāfi'ī said: *"Narrating from Harām is harām (forbidden)."* "Al-Mīzān" (1/468)
And Ash-Shāfi'ī said in "Al-Umm" (1/90): *"If he prays in a shirt which is see-through, then his prayer is invalid."*
And Al-Kawsaj (284) asked Imām Ahmad: *"A man prays in a shirt and he is not wearing anything else?"* He said: *"If it is a thick shirt and it is not see-through so his 'awrah is seen."* Ishāq said: *"The same as he said."*

وأن يتخطى الناس في الصلاة.

458. And that he passes over people in the prayer.[477]

وأن يقوم الرجل في الصف الثاني وله في الصف الأول فرجة.

459. And that a man stands in the second row while there is a gap for him in the first row.[478]

وأن يعتمد الرجل على الحائط في الصلاة.

460. And that a man leans against the wall during the prayer.[479]

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[477] He is perhaps referring to the *hadīth* of 'Abdullāh ibn Busr (*radiAllāhu 'anhu*) who said: A man came (late) on the day of *Jumu'ah*, and he was stepping over the necks of people (to reach the front rows) while the Prophet (*sallAllāhu 'alayhi wa sallam*) was delivering a sermon. So the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Sit down. For you have verily harmed (people) and you are late."*** Narrated by Abū Dāwūd (1118) and others. And it is a *sahīh hadīth*.
And it is not hidden that a man is in the prayer while he is waiting to perform the prayer, just as the Prophet (*sallAllāhu 'alayhi wa sallam*) said. And Allāh knows best.

[478] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Establish the rows, for you are verily standing in the rows of the angels. And stand shoulder to shoulder and close the gaps… And whoever connects a row then Allāh – tabāraka wa ta'ālā – will connect him. And whoever cuts off a row, then Allāh will cut him off."*** Narrated by Ahmad (5724) and Abū Dāwūd (666). And it is a *sahīh hadīth*.

[479] I did not find a *hadīth* regarding this issue, but there are many narrations from the *Salaf* regarding the prohibition for the one who prays to lean against the wall during his prayer, except due to a deficiency.
See: The "Musannaf" of Ibn Abī Shaybah (2/501/A man who leans against the wall while he is praying) and the "Musannaf" of 'Abdur-Razzāq (1/277).
And in "Al-War'" (315) Al-Marrūdhī said: I asked 'Abdul-Wahhāb about a man who is praying and then becomes exhausted and then leans against the wall. So he said: *"He should not do that. He should not lean against the wall."* I said: *"What should he do?"* He said: *"He should sit down for a while and then get up."*

وأن يصلي الرجل على حائط في الصلاة.

461. [And that man prays upon a wall in the prayer].

وأن يصلي الرجل في الحمام، ومعاطن الإبل، وقارعة الطريق، والمقبرة، والمجزرة، والمزبلة، وفوق ظهر بيت الله الحرام.

462. And that a man prays in a bathroom (i.e. places of washing and bathing), the dwelling places of camels, *qāri'ah at-tarīq* (i.e. places on the road which are traversed on, such as: markets, streets and passages for travel), graveyards, places of slaughtering, landfills and upon the roof of the Holy House of Allāh.[480]

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[480] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*) who said: ***"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited praying in seven places: Landfills, places of slaughtering, graveyards, roadbeds, bathroom, dwelling places of camels and above the House of Allāh."*** Narrated by Ay-Tirmidhī (346) and Ibn Mājah (746).
And it was declared as weak by At-Tirmidhī, Al-Būsīrī, Al-Bayhaqī and others. But it was correctly narrated from the Prophet (*sallAllāhu 'alayhi wa sallam*) that he prohibited performing the prayer in certain places. And from those are graveyards and bathroom. Based upon his (*sallAllāhu 'alayhi wa sallam*) words: ***"All of the earth is a masjid (place for making sujūd), except the graveyard and the bathroom."*** Narrated by Ahmad (11784) and At-Tirmidhī (317). It was declared as *sahīh* by Ibn Khuzaymah (791) Ibn Hibbān (2321) and Al-Hākim (920).
And the prohibition of praying in the dwelling places of camels is also correct. He (*sallAllāhu 'alayhi wa sallam*) said: ***"You can pray in the dwelling places of sheep, but do not pray in the dwelling places of camels."*** Narrated by Ahmad (10611), and it was declared as *sahīh* by Ibn Khuzaymah (795) and Ibn Hibbān (1384).
And the prohibition of prayer in *qāri'ah at-tarīq* then what testifies to it is what Ibn Mājah (328) narrated from the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*): *"That the Prophet (sallAllāhu 'alayhi wa sallam) prohibited praying in qāri'ah at-tarīq…"* Until the end of the *hadīth*. He said in "Misbāh Az-Zujājah" (134): *"Its isnād is weak due to the weakness of Lahī'ah and his shaykh, but the text has many correct witnesses (i.e. other ahādīth that testify to its meaning)."*

وأن ينصرف الرجل من الصلاة وهو شاك فيها.

463. And that a man exits the prayer while he is doubting it (i.e. that some of it is missing).[481]

ولعن –صلى الله عليه وسلم– الواشمة والمستوشمة: وهي التي تضرب الخضرة وتُضْرَب لها، والواصلة والمستوصلة: وهي التي تشد القرامل وتُشَدُّ لها، والنامصة والمتنمصة: وهي التي تنتف الشعر ويُنْتَفُ لها، والواشرة والموتشرة: وهي التي تفلج الأسنان وتُفْلَج لها.

464. And he (*sallAllāhu 'alayhi wa sallam*) cursed the *wāshimah* and the *mutawashshimah*. And they are the tattooer, and the one who gets the tattoo done.

And the *wāsilah* and the *mastūsilah*. And they are the one who attaches hair extensions, and the one who has it attached.

And the *nāmisah* and the *mutanammisah*. And they are the one who plucks the hair, and the one who has it plucked.

And the *wāshirah* and the *mutashirah*. And they are the one who cleaves the teeth (and sharpen them) and the one who has them cleaved.[482]

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[481] Based upon the *hadīth* of Abu Hurayrah (*radiAllāhu 'anhu*) in which the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"There is no ighrār (insufficiency) in the prayer."*** Narrated by Ahmad (9937). Ahmad said: I asked Abū 'Amr Ash-Shaybānī about this *hadīth*, so he said: *"There is verily no insufficiency in the prayer. And this meaning of insufficiency is: that he does no exit the prayer while he thinks that some of it is missing until he is upon certainty that it is completed."*

[482] The *hadīth* was narrated by Al-Bukhārī (5947) and Muslim (5622) and their wording is: ***"Cursed are the wāsilah, the mastūsilah, the wāshimah and the mastūshimah."*** And in another wording: ***"Cursed are the wāshimāt, the mutanammisāt and the cleaver of teeth for beautification who change the creation of Allāh."*** Narrated by Al-Bukhārī (4886) and Muslim (5624).
And in the "Musnad" of Ahmad (3945) from the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"I heard the Prophet (sallAllāhu 'alayhi wa sallam) prohibiting the one plucking (facial hair), the cleaver of teeth, the one who attaches hair and the one who tattooes (or dyes)."*

وقال النبي –صلى الله عليه وسلم– : **أيما امرأة وضعت ثوبها في غير بيت زوجها فقد هتكت سترها المستور بينها وبين ربها.**

465. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Any women who takes off her clothes in another (home) than the home of her husband, she has verily removed her hidden veil between her and her Lord."***[483]

* ومما أدب به أمته –صلى الله عليه وسلم– وندبهم فيه إلى معالي الأخلاق ومكارم الأفعال.

* And from that with which he (*sallAllāhu 'alayhi wa sallam*) disciplined his *Ummah,* and he assigned to them of high level manners and honorable deeds is:

نَهيُه –صلى الله عليه وسلم– أن يأكل الرجل مما بين يدي أخيه،

466. Him (*sallAllāhu 'alayhi wa sallam*) prohibiting that a man should eat from what is in front of his brother.[484]

وأن يأكل من ذروة القصعة، وقال: **وإن البركة تنزل في وسطها.**

467. And that he eats from the center of the dish (of food). And he said: ***"Verily the blessing descends upon the center of it."***[485]

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[483] Narrated by Ahmad (24140), Abū Dāwūd (4010) and At-Tirmidhī (2803) from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*). At-Tirmidhī said: *"This is a hasan hadīth."* And Al-Hākim declared it as *sahīh* and Adh-Dhahabī agreed with him.

[484] Based upon the *hadīth* 'Umar ibn Abī Salamah (*radiAllāhu 'anhu*) who said: I was a young boy in the room of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam)* and my hand would be reckless on the plate. So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said to me: ***"… and eat from what is in front of you."*** Narrated by Al-Bukhārī (5376) and Muslim (5317).

[485] Narrated by Ahmad (2439) and At-Tirmidhī (1805) from the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhu*) who said: He (*sallAllāhu 'alayhi wa sallam*) said: ***"Eat the dish from its sides and do not eat from its middle. For verily, the blessing descends upon its center."*** At-Tirmidhī said: *"Hadīth hasan sahīh."*

وأمر بغسل اليد قبل الطعام وبعده وقال : **إنه ينفي الفقر**.

468. And he commanded to wash the hands before (eating) the food and after it.[486] And he said: ***"It verily wards off poverty."***[487]

وقال أيضا: **أيما قوم أدمنوا الوضوء قبل الطعام وبعده إلا أذهب الله بذلك عنهم الفقر**.

469. And he also said: ***"Any people who are devoted to (performing) ablution before the food and after it, then Allāh will remove poverty from them."***[488]

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[486] He is perhaps referring to the *hadīth* of Salman (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The blessing of the food (lies in performing) ablution before it and after it."*** Narrated by Abū Dāwūd (3761) and At-Tirmidhī (1846). And it was declared as weak by Ahmad, Abū Dāwūd and At-Tirmidhī.
And the issue of washing the hands before (eating) food and after it, is an issue of disagreement among the people of knowledge.
Ibn Al-Qayyim said in "Tahdhīb As-Sunan" (10/234): *"And in this issue there are two opinions among the people of knowledge. One of them is that it is preferred to wash the hands before the food. And the second is, that it is not preferred. And they are both in the madhhab of Ahmad and others than him. And the correct is that it is not preferred."*
And in "Al-Jāmi'" by Ibn 'Abdil-Hakam (7) Ibn Wahb said: I heard Mālik when he was asked about washing the hands before the food? So he said: *"I verily dislike that."* So it was said to him: *"Do you consider this to be from the deeds of the foreigners?"* So he said: *"Yes."*

[487] He is perhaps referring to the *hadīth* of Ibn 'Abbās (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The ablution before the food and after it wards off poverty, and it is from the Sunan of the messengers."*** Narrated by At-Tabarānī in "Al-Awsat" (7166). Al-Haythamī said in "Majma' Az-Zawāid" (5/24): *"In it is Nahshal ibn Sa'īd, and he is left (in hadīth)."* And see the one after it.
And in "Sharh As-Sunnah" by Al-Baghawī (1/350): *"Al-Hasan said: 'The ablution before the food wards off poverty, and after it wards of insanity. And what is intended with it is: washing the hands.' Qatādah said: 'Whoever washes his hands has verily performed ablution (in this context).'"*

[488] I did not find it with this wording. But Ibn Mājah (3260) narrated from the *hadīth* of Anas (*radiAllahu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: ***"Whoever loves that Allāh increases the goodness in his home, then let him perform ablution when his dinner comes (to him) and when it is lifted."***
Abū Zur'ah said: *"This hadīth is rejected."* "'Ilal Al-Hadīth" by Ibn Abī Hātim.

وأمر أن يأكل الرجل مما ينتثر تحت الخوان، وقال : **من أكل ذلك نفي عنه الفقر وعن ولده الحمق**.

470. And he commanded that a man eat from what (fell down and became) scattered below the table. And he said: ***"Whoever eats this, then poverty is warded off from him and stupidity (is warded off) from his child."***[489]

ونهى أن ينام الرجل وهو أغمر اليد.

471. And he prohibited that a man sleeps while he has grease (from meat) on his hand.[490]

وأن يطعم وينام وهو جنب.

472. And that he eats or sleeps while he is *junub* (i.e. in a state of major impurity).[491]

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[489] He is perhaps referring to the *hadīth*: ***"Whoever eats what falls from the table then poverty is warded off from him and stupidity is warded off from his child."*** Narrated by Al-Khatīb in "Tārīkh Baghdad" (4/91) and Ibn Al-Jawzī in "Al-'Ilal Al-Mutanāhiyah" (1111). And it is a fabricated *hadīth*.

[490] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"Whoever sleeps and he has grease on his hand which has not washed off, and then something (bad) befalls him, then he should verily blame no-one but himself."*** Narrated by Ahmad (7569) and Abū Dāwūd (3854). Al-Baghawī declared it as *hasan* in "Sharh As-Sunnah" (11/317) and Ibn Hibbān (1354) declared it as *sahīh*. And he said in "Al-Fath" (9/579): *"It is sahīh according to the conditions of Muslim."*

And his words: ***"And he has grease on his hand."*** This means: The dirtiness of meat and its smell. See: "Tāj Al-'Arūs" (13/258).

[491] I did not find any *hadīth* that is clear in the prohibition of eating and drinking for the one who is *junub* before he washes.

And in the *hadīth* of Jābir (*radiAllāhu 'anhu*): *"That the Prophet (sallAllāhu 'alayhi wa sallam) allowed for the one in junub who wants to eat, drink or sleep (to do so) if he performed the ablution of the prayer."* Narrated by Abū Dāwūd (225), At-Tirmidhī (613) who said: *"Hasan sahīh."* And see the one after it.

وكان يحب لمن أراد أن ينام أو يأكل وهو جنب أن يتوضأ وضوءه للصلاة .

473. And he used to like for the one who wants to sleep or eat while he is *junub*, that he performs the ablution of the prayer.[492]

ونهى –صلى الله عليه وسلم– عن القران بين التمرتين ؛ وذلك لما يدخل على فاعل ذلك من سوء المآكلة .

474. And he (*sallAllāhu 'alayhi wa sallam*) prohibited comparing two dates[493], and this is due to what enters upon the one who does this of being a bad eating companion (due to stinginess and greed).

وأن ينظر الرجل إلى لقمة مؤاكله .

475. And that a man looks at the bite (or morsel) of the one he is eating with.[494]

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[492] From 'Āishah (*radiAllāhu 'anhā*) who said: *"When the Prophet (sallAllāhu 'alayhi wa sallam) was junub and he wanted to eat or sleep, he would perform the ablution of the prayer."* Narrated by Muslim (626).
And from Ibn 'Umar (*radiAllāhu 'anhumā*) that 'Umar said: *"O Messenger of Allāh, should any of us sleep while being junub?"* He said: ***"Yes, if he performs ablution."*** Narrated by Al-Bukhārī (289) and Muslim (628).

[493] Based upon the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*): *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited that a man compares two dates before he gives permission to his companions (to start eating)."* Narrated by Al-Bukhārī (2489) and Muslim (5104).

[494] Based upon the *hadīth* of Abū 'Umar the *mawlā* of 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The sight of any of you should verily not follow the bite of his brother."*** Narrated by Abū Nu'aym in "Ma'rifah As-Sahābah" (6906) and its *isnād* is *weak*. In its *isnād* is Yahyā ibn Muslim. Abū Hātim said: *"An old unknown man."*

وكان –صلى الله عليه وسلم– يحب أن يغطى الثريد، وقال : **إن البركة تنزل فيه** .

476. And he (*sallallahu 'alayhi wa sallam*) used to like covering the *tharīd* (i.e. a type of food). And he said: ***"Verily, the blessing descends upon it."***[495]

ونهى عن أكله حارا .

477. And he prohibited eating (the food) while it is warm.[496]

ونهى –صلى الله عليه وسلم– عن الشرب من فم السقاء ؛ وذلك لأن الشارب من فيه لا يعلم ما داخله، وقيل: إن رجلا شرب من سقاء صطيحة وكان فيها حية، فلم يعلم بها حتى دخلت حلقه، وقيل أيضا: إن الشرب من فم السقاء يغير ريحه .

478. And he (*sallAllāhu 'alayhi wa sallam*) prohibited drinking from the opening of the bottle (i.e. where the water comes out)[497], and

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[495] Based upon the *hadīth* of Wāthilah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) grabbed the highest point of the *tharīd*, then he said: ***"Eat in the Name of Allāh from its sides and leave its top. For verily, the blessing comes to it from above it."*** Narrated by Ibn Mājah (3276) and it is a *sahīh hadīth*.

[496] Based upon the *hadīth* of Mu'āwiyah ibn Khadīj: *"That the Prophet (sallAllāhu 'alayhi wa sallam) prohibited the hot food until it cools off."* Narrated by Al-Bayhaqī in "Shu'ab Al-Īmān" (5911) and he said: *"This is munqati'."*
And Abū Hurayrah (*radiAllāhu 'anhu*) said: *"Food should not be eaten until its steam disappears."* Narrated by Al-Bayhaqī in "Al-Kubrā" (7/280) and it is *sahīh*.
And it was established from Asmā bint Abī Bakr (*radiAllāhu 'anhumā*) that when some *tharīd* was brought to her, she would order for it to be covered until the activity of its steam would disappear. And she would say: I verily heard the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*): ***"That is greater for (achieving) blessing."*** Narrated by Ahmad (26958), and it was declared as *sahīh* by Ibn Hibbān (5107) and Al-Hākim (4/118), and Adh-Dhahabī agreed with him.

[497] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: ***"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited drinking from the opening of the bottle (or container)."*** Narrated by Al-Bukhārī (5628).

that is because the one who drinks from its opening he does not know what is inside it.

And it was said: *"Verily a man drank from a flat container and there was a snake in it, and he did not know of it until it entered his throat."*

And it was also said: *"Verily drinking from the opening of the bottle (or container) changes its smell."*[498]

ومن نهيه –صلى الله عليه وسلم– أن يُعَرّس الناس على قارعة الطريق؛ وإنما ذلك لأن قارعة الطريق مدرجة الناس والهوام والجن ؛ ولأن ذلك يضيق على المارّة، ثم إن النائم لا يدري ما يطرقه فيه،

479. And from what he (*sallAllāhu 'alayhi wa sallam*) prohibited is that a man during travel, stops in the *qāri'ah at-tarīq*[499] (i.e. places on the road which are traversed on, such as: markets, streets and passages for travel) last part of the night to rest and then takes off (once more). And this is because the *qāri'ah at-tarīq* is the place of passing of people, vermins and *jinn*. And because this annoys those who are passing by. And also that the sleeping person does not know what will come by at night there.

ونهى أن يتغوط على قارعة الطريق.

480. And he prohibited that a man empties his bowels in the middle of the road.

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[498] Narrated by Ad-Daylamī in "Al-Firdaws" (7369) from the *hadīth* of 'Āishah (*radiAllāhu 'anhā*) from the Prophet (*sallAllāhu 'alayhi wa sallam*) who said: *"Do not drink from the opening of the bottle, for it will verily give it a bad smell."* And this is a weak *hadīth*. In its *isnād* is Muhammad ibn 'Abdah.
Ibn 'Adī said in "Al-Kāmil" (6/301): *"The weakness in his hadīth is obvious."*

[499] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"… And if you take a rest, then avoid the paths. For it is verily the paths of the animals, and the dwelling place of vermin at night."*** Narrated by Muslim (4999).

وقال: **اتقوا الملاعن**، قالوا: وما الملاعن ؟ قال: **التغوط على الطرقات**.

And he said: ***"Avoid the things that cause a people to swear at a person."***

They said: *"And what are the things that cause people to swear at a person?"*

He said: ***"Emptying the bowels on the roads."***[500]

ويقال: إن الأقذار والعذرة إذا كثرت على الطرقات احتبس القطر .

And it is said: *"Verily when feces and filth become abundant on the roads, then the rain is withheld."*

ونهى أن يتغوط الرجل تحت شجرة مثمرة، وذلك أن ثمرة ربما سقطت على العذرة أو بقربها فتعافها النفس فضاعت .

481. And he prohibited that a man should empty his bowels under a tree that carries fruit.[501] This is because the fruit perhaps will fall on or close to the filth, and then no-one will touch it and it is wasted.

ونهى أن يجامع الرجل تحت شجرة مثمرة .

482. And he prohibited that a man has intercourse under a tree that carries fruit.[502]

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[500] Narrated by Muslim (539) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said that the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Avoid the two things that causes a person to be cursed (and sworn at)."*** They said: *"And what are the two things that causes a person to be cursed, O Messenger of Allāh?"* He said: ***"The one who empties his bowels on the road of the people or in their shadow."***

[501] From Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited that a man empties his bowels underneath a tree that carries fruit."* Narrated by At-Tabarānī in "Al-Awsat" (2392). And he declared its *isnād* as weak in "Bulūgh Al-Marām" (93).

[502] I did not find any *hadīth* regarding the prohibition of this.

وأن يتحدث المتغوطان، وأن يتكلم الرجل وهو في الخلاء،

483. And that two people emptying their bowels speak with each other, and that a man speaks while he is on the toilet.[503]

أو يتكلم وهو يجامع، أو ينظر إلى فرج امرأته عند الجماع، أو تنظر هي إلى مثل ذلك منه،

484. Or that he speaks while he is having intercourse, or that he looks at the genitals of his wife during intercourse or that she looks at the same as that from him.[504]

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[503] Based upon the *hadīth* of Abū Sa'īd (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Two men should not go to empty their bowels and reveal their 'awrah and speaking (while doing so), for Allāh verily hates this."*** Narrated by Ahmad (11310), Abū Dāwūd (15) and Ibn Mājah (366). And Abū Dāwūd in "As-Sunan" and Ad-Dāraqutnī in "Al-'Ilal" both described it with some deficiency (in the *isnād*).

[504] He is perhaps referring to the *hadīth*: ***"When one of you has intercourse with his wife or his slave-girl, then he should not look at her genitals. For this verily brings about blindness."*** And this *hadīth* is weak and not established.

And it is in opposition to what was established by Ibn Hibbān in his "Sahīh" (5577) that Sulaymān ibn Mūsā asked 'Atā about a man who looks at the genitals of his wife? So he said: *"I asked 'Āishah about this so she said: 'Me and my beloved used to wash from the same bowl (of water), and our hands would mix up in it.' And she pointed to a bowl in the house the size of six aqsāt (i.e. a measuring unit)."*

And in the "Masāil" of Harb (1/215) Ishāq ibn Rāhūyah said: *"And in the words of the Prophet (sallAllāhu 'alayhi wa sallam) to Mu'āwiyah ibn Haydah (radiAllāhu 'anhu):* ***'Preserve your 'awrah, except from your wife or what our right hand possesses (of slave-girls).'*** *There is an evidence for the permissibility which we have described."*

And in "Al-Jāmi'" by Ibn Abī Zayd (211) it was said to Mālik: *"Can a man have intercourse with his wife without there is any veil between them?"* He said: *"Yes."* It was said: *"They verily consider it to be disliked?"* He said: *"Cross out what they narrate. The Prophet (sallAllāhu 'alayhi wa sallam) and 'Āishah (radiAllāhu 'anhā) used to wash together naked, and it is more befitting to be naked during intercourse."* He said: *"And there is no harm in looking at the genitals during intercourse."*

أو يتمسحا جميعا بخرقة واحدة .

485. Or that they both wipe (or clean) each other with the same piece of cloth.[505]

ومن نهيه –صلى الله عليه وسلم– أن يقوم الرجل للرجل إلا إلى أبيه، أو للرجل العالم، أو إلى الإمام العادل،

486. And from his (*sallAllāhu ʻalayhi wa sallam*) prohibition is, that a man stands up for another man (when he enters or arrives), except for his father, a scholar or a just leader.[506]

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[505] I did not find any evidence for that. And in "Kashf Al-Qinā'" (5/194) Al-Halūlī said in "At-Tabsirah": *"It is disliked that he wipes his penis with the same piece of cloth which she wipes her genitals with."*
But this is in opposition to what was narrated from the Mother of the believers ʻĀishah (*radiAllāhu ʻanhā*) that she said: *"The intelligent woman should take a piece of cloth, and then when her husband has intercourse with her she gives it to him and he wipes himself with it and then she wipes herself."* Narrated by Al-Bayhaqī in "Al-Kubrā" (2411). And it was narrated from the Prophet (*sallAllāhu ʻalayhi wa sallam*) as well, but it is not *sahīh*. Abū Hātim said: *"It is verily mawqūf from ʻĀishah (radiAllāhu ʻanhā)."* "Al-ʻIlal" (1245).

[506] From Anas (*radiAllāhu ʻanhu*) who said: *"There was no person more beloved to them, than the Messenger of Allāh (sallAllāhu ʻalayhi wa sallam)."* He said: *"And when they saw him they would not stand up due to knowing how he disliked that."* Narrated by At-Tirmidhī (2978) who said: *"Hasan sahīh gharīb."*
And in "Al-Ādāb Ash-Shar'iyyah" (1/409) Hanbal said: I said to Ahmad: *"Do you believe that a man should stand up for another man when he sees him?"* He said: *"No-one should stand up for anyone. Except a child for his father or his mother. But as for others than the parents, then no. The Prophet (sallAllāhu ʻalayhi wa sallam) prohibited this. And the Prophet (sallAllāhu ʻalayhi wa sallam) said:* ***'Do not get up until you see me.'*** *And this is for the prayer, due to the sanctity of the prayer. When the Prophet (sallAllāhu ʻalayhi wa sallam) stood up, they (also) stood up for the prayer. And the Prophet (sallAllāhu ʻalayhi wa sallam) said:* ***'Whoever loves to be received by men who are standing up, then let him take his seat in Hellfire.'***"
And ibn "Al-Jāmi'" by Ibn ʻAbdil-Hakam (147) Ibn Wahb said: Mālik was asked about a man who stands up for a man who has *fiqh* and merits and lets him sit in his place? He said: *"This is from what is disliked. But there is no harm in making space for him."*

ونهى أن يحب الرجل أن يُقام إليه .

487. And he prohibited that a man loves for people to stand up for him.

وقال : **من أحب أن يتمثل له الناس قياما فليتبوأ مقعده من النار.**

And he said: "***Whoever loves to be received by men who are standing up, then let him take his seat in Hellfire.***"[507]

وقال : **من قام ليقوم الناس لقيامه لم ينظر الله إليه**

488. And he said: ***"Whoever stands up in order for people to stand up due to him standing up, then Allāh will not look at him."***[508]

وقال –صلى الله عليه وسلم–: **من عظم صاحب دنيا فكأنما عظم الأصنام .**

489. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever honors a possessor of dunyā (due to his dunyā), then it is as if he has respected the idols."***[509]

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[507] Narrated by (16830), Al-Bukhārī in "Al-Adab" (977) and At-Tirmidhī (2755) who said: *"Hadīth hasan."* And it was declared as *sahīh* by Ibn Al-Qayyim in "Tahdhīb As-Sunan" (14/127) and Al-Mundhirī in "At-Targhīb" (2717).

[508] I did not find it anywhere.

[509] I did not find it with this wording.
In "Al-Mawdū'āt" (3/181) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever honors a possessor of dunyā and praises him due to longing for dunyā, then Allāh will make him displeased with him, and he will be in the lowest pit (of Hellfire) with Qārūn…"*** And this *hadīth* is fabricated.

وقال –صلى الله عليه وسلم–: **من وقّر صاحب دنيا فقد أحدث حدثا** .

490. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever respect a possessor of dunyā (due to his dunyā), then he has verily invented an innovation."***[510]

وقال –صلى الله عليه وسلم–: **من دخل على صاحب دنيا فتضأضأ له ذهب ثلثا دينه**.

491. And he (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever enters upon a possessor of dunyā and humbles himself for him, then a third of his religion disappears."***[511]

ومن آدابه –صلى الله عليه وسلم–:

And from his (*sallAllāhu ʻalayhi wa sallam*) manners:

نهيه أن ينفخ الرجل في طعامه أو شرابه.

492. His prohibition of a man blowing on his food or drink.[512]

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[510] I did not find it from the words of the Prophet (*sallAllāhu ʻalayhi wa sallam*). In "Az-Zuhd Al-Kabīr" by Al-Bayhaqī (18) Abū Bakr ibn ʻAyyāsh said: *"Whoever honors a possessor of dunyā (due to his dunyā), he has verily invented an innovation in Islām."*

[511] It is fabricated. And with At-Tabarānī in "As-Saghīr" (726) from the *hadīth* of Anas (*radiAllāhu ʻanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"Whoever humbles himself for a rich person in order to attain some of what he owns, he has displeased Allāh ʻazza wa jalla."*** He said in "Majmaʻ Az-Zawāid" (10/248): *"In it is Wahb ibn Rāshid Al-Basrī, the companion of Thabit, and he is left."*

[512] Based upon the *hadīth* of Abu Qatādah (*radiAllāhu ʼanhu*) who said: The Prophet (*sallAllāhu ʻalayhi wa sallam*) said: ***"When any of you drinks, then he should not breathe into the vessel (or cup or bottle)…"*** Until the end of the *hadīth*. Narrated by Al-Bukhārī (153).

And from Ibn ʻAbbās (*radiAllāhu ʻanhu*) who said: *"The Prophet (sallAllāhu ʻalayhi wa sallam) prohibited blowing on foods and drinks."* Narrated by Ahmad (2817) and its *isnād* is *sahīh*.

وقال –صلى الله عليه وسلم–: **من سقطت اللقمة من يده فليأخذها وليأكلها أو ليطعمها غيره، ولا يتركها للشيطان.**

493. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"The one who drops a bite (of food) from his hand, he should take and eat or feed it to someone else, and not leave it for the Shaytān."***[513]

وكان –صلى الله عليه وسلم– يأكل التمر ويطنوا، ومعنى ذلك أن يتناول التمر بباطن يده، ويأخذ النواة بظاهر أصابعه.

494. And he (*sallAllāhu 'alayhi wa sallam*) used to eat dates and throw (the stone).[514]

And the meaning of this is: That he would eat the date with the palm of his hand, and take the seed with the tips of his fingers.

فهذه الآداب وما أشبهها مما يطول بذكرها الكتاب من آدابه وأمره ونهيه ، واجب على الخليفة استعمالها، والبحث عنها، والاتباع له فيها، والمصير إلى طاعته، والأخذ بسنته. لأن العقول تدل عليها، ونفس العاقل تنازع إليها، وفي ذلك كله أدب ونظافة ووقاية من المكاره .

So these manners – and what is similar to it from that which will make the book long by mentioning – are from his manners, his command and his prohibition.

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[513] Narrated by Muslim (5349) from the *hadīth* of Jābir (*radiAllāhu 'anhu*) and its wording is: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"If the bite of any of you falls down, then let him take and remove the dirt which is on it and then eat it. And he should not leave it for the Shaytān."***

[514] He is referring to the *hadīth* of 'Abdullah ibn Busr (*radiAllahu 'anhu*) who said: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) visited my father."* He said: *"So we offered him some food and gruel made og dates and cheddar cheese. So he ate from it. Then dates were brought to him, and he would eat them and throw the stones between his two fingers, and gather between his index and middle finger."* Shu'bah said: This is what I think about it, *in shā Allāh*. So he threw the stones with his two fingers. *"Then a drink was brought to him and he drank, and then the one sitting to his right took it (after him)."* Narrated by Muslim (5378).

And it is an obligation upon the creation to exercise these, seeking them, following him in them, striving in obeying him and adhering to his *Sunnah*. Because the intellects prove this and the intelligent soul hasten towards it.

And in all of this there is (excellent) manners, cleanliness and a protection from the disliked.

وقد دثرنا من ذلك ما حضرَنا، وما قرب من ذكره مما لا غنى بالناس من علمه، ولا بد لهم من استعماله، ومما تكثر الحاجة إليه، ولا يعذر من جهله وقصر في طلبه .

And we have verily mentioned what was present and near for us to mention of this (i.e. we have not mentioned all there is in these issues) from the type of knowledge which the people cannot be without, that they must apply and that there is a great need for. And the one who is ignorant in this is not excused, and he is neglectful in his search (for knowledge).

The fourth part: The warning against innovation

ونحن الآن ذاكرون بعقب هذا ما ابتدعه الناس وأحدثوه مما لا أصل له في كتاب الله، ولا جاء في أثر، وإن كان الفاعل له غير مباين للدين، ولا خارجا عن جملة المسلمين، فإنه قد أتى بإحداثه ما لم يأذن الله فيه هذا فيه. فمن ذلك ما حرمه رسول الله -صلى الله عليه وسلم- وغلظ فيه،

And we will now mention after this:

What the people innovated and made up among that which has no foundation in the Book of Allāh, nor was any narration narrated regarding it. And even if the one who does these things is not separated from the religion and excluded from the Muslims, then he has still performed something major by innovating what Allāh has not allowed.[515]

From that which the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) prohibited and was severe (and strict) in is:

النياحة، والاستماع إليها، وقال: **إنها من عمل الجاهلية**.

495. The *niyāhah* (wailing)[516] and listening to it. And he said: ***"It is verily from the deeds of the jāhiliyyah."***[517]

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[515] In this chapter the author mentions many of the forbidden things which have been mentioned in the Book and the *Sunnah*. The name 'innovation' here is from the aspect that they are not legislated nor allowed.

[516] *Niyāhah* (wailing) is raising the voice when crying, just as the women in *jāhiliyyah* would gather and scream, cry and throw dust on their heads out of sorrow for the dead.

[517] Based upon the *hadīth* of Abū Mālik Al-Ash'arī (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Four things in my Ummah is from the affairs of the jāhiliyyah that they have not left…and the niyāhah."*** Narrated by Muslim (2116).

وقال : **كسب النائحة من السحت.**

496. And he said: ***"The wages of the wailer is from the suht (illegal possessions)."***[518]

ولعن النائحة في موضع آخر.

497. And he cursed the wailer in another place.[519]

وقال ابن عمر: النياحة حرام واستماعها بدعة.

498. And Ibn 'Umar (*radiAllāhu 'anhu*) said: *"Wailing is forbidden, and listening to it is an innovation."*

وقد قال إبراهيم : كسب الغناء و النياحة من السحت.

499. And Ibrāhīm verily said: *"The profit from singing and wailing is from the illegal possessions."*

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[518] It was mentioned in "Ad-Durr Al-Manthūr" (3/82) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) from the Prophet (*sallAllāhu 'alayhi wa sallam*): ***"From the illegal possessions is: The profit from cupping… and the wages of the wailer."*** And he referred it to Al-Khatīb in his "Tārīkh."
And in "As-Sunan Al-Kubrā" (6/12) from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"Illegal possessions: … the wages of the wailer and the wages of the singer."* Al-Bayhaqī said: *"This is munqati' between Habīb ibn Sālih and Ibn 'Abbās. And it is mawqūf."*
Ibn Al-Mundhir said in "Al-Ijmā'" (557): *"And they agreed upon invalidating the wages of the wailer and the singer."*

[519] Based upon the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: *"The Prophet (sallAllāhu 'alayhi wa sallam) cursed the wailer and the one listening."*
Narrated by Abū Dāwūd (3130). Al-Mundhirī said: *"It its isnād is Muhammad ibn Al-Hasan ibn 'Atiyyah Al-'Awfi, from his father, from his grandfather. And they are weak all three of them."*
And in the "Musannaf" of Ibn Abī Shaybah (3/390) Ash-Sha'bī said: *"The wailer and the women smelling of musk (outside) are cursed."*

وأُتِيَ عمر ابن الخطاب –رضي الله عنه– بنائحة فتتعتعت فبدا شعرها، فقيل له : يا أمير المؤمنين إنه قد بدا شعرها، فقال : أبعدها الله، إنها لا حرمة لها، قيل ولمَ ؟ قال : لأنها تأمر بالجزع، وقد نهى الله –عز وجل– عنه، وتنهى عن الصبر، وقد أمر الله –عز وجل– به، وتأخذ الدراهم على دمعتها، وتبكي بشجو غيرها، وتحزن الحي وتؤذي الميت .

500. And a wailer was brought to ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*). Then she moved forcefully so her hair became apparent. So it was said to him: *“O Amīr Al-Muminīn. Verily, her hair has become apparent!”*

So he said: *“May Allāh distance her. She verily has no hurmah (protection or inviolability).”*

It was said: *“Why not?”*

Hes said: *“Because she commands (the people) to grief, while Allāh – ‘azza wa jalla – verily prohibited it. And she forbids (the people from) patience, while Allāh – ‘azza wa jalla – verily commanded it. And she takes darāhim for her tears, while she is crying due to the distress of someone else. And she makes the living sad and harms the dead.”*[520]

[520] And in the “Musannaf” of ‘Abdur-Razzāq (6682) from Ibrāhīm ibn Muhammad, from ‘Abdul-Karīm who said: Nasr ibn ‘Āsim narrated to me that ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) heard some wailing in Madīnah one night. So he went to it and entered (the house). So the women (therein) dispersed. Then he found the wailer and started beating her with the whip so her *khimār* fell off. So they said: *“Her hair, O Amīr Al-Muminīn!”* So he said: *“Yes. But she has no hurmah.”*

وقال ابن عون : أتيت الكوفة فرأيت رجالا يندبون على الطريق، فسألت عن ذلك، فقيل يندبون الحسين –رضي الله عنه–، فأتيت إبراهيم فأخبرته بذلك فقال : لايزال أهل الكوفة في إحداث البدع في كل عام حتى يصير الحق فيهم بدعة .

501. And Ibn ‘Awn said: I same to Kūfah, and I saw some men mourning on the road. So I asked about this. So it was said: *“They are mourning for Al-Husayn (radiAllāhu ‘anhu).”*

So I came to Ibrāhīm and informed him about this, so he said: *“Those from the people of Kufah will continue to make up (new) innovations every year, until the truth for them will become an innovation.”*

ومن البدع: استعمال القينات، واستعماع الغناء،

And from the innovation is:

502. Using *qaynāt* (singers from female slaves) and listening to singing.[521]

[521] Based upon the *hadīth* of ‘Imrān ibn Husayn (*radiAllāhu ‘anhu*) who said: The Prophet (*sallAllāhu ‘alayhi wa sallam*) said: ***“In this Ummah there will be khasf (people being swallowed by the earth), maskh (people being changed into other creations) and qadfh (people who are destroyed with rocks).”*** It was said: *“And when will this be, O Messenger of Allāh?”* He said: *“When the qaynāt and musical instruments appear, and intoxicants are made permissible.”* Narrated by At-Tirmidhī (2359) and he said: *“Hadīth gharīb.”*
And the *hadīth* has witnesses by which it becomes stronger. See: Ibn Mājah (4059-4062), ‘Abd ibn Humayd (452) and the “Sahīh” of Ibn Hibbān (6758).

وقال ابن مسعود: الغناء ينبت النفاق في القلب كما ينبت الماء البقل.

503. And Ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"Singing (or songs) causes hypocrisy to grow in the heart, just like water causes plants to grow."*[522]

ومن البدع: النجوم، والنظر بها والاعتصام، بل هو طرف من الشرك وادعاء لعلم الغيب، وكل ذلك منهي عنه مثل النجوم والعيافة والتكهن والزجر والتطير.

And from the innovation is:

504. The stars; looking into them [and resorting] to them.[523]

Rather, this is an aspect of *shirk* and claiming knowledge of the unseen.

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[522] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (948), Ibn Abī Dunyā in "Dhamm Al-Malāhī" (30, 31, 34) and Al-Khallāl in "As-Sunnah" (1630-1635). And it was declared *sahīh* by Al-Bayhaqī in "As-Shu'ab" (4745).
And in the "Masāil" of 'Abdullāh (1370) he said: I asked my father about singing (or songs)? So he said: *"It causes hypocrisy to grow in the heart. I dislike it."*

[523] That which is forbidden from the knowledge regarding the stars is the knowledge of horoscopes. And that is using the state of the stars and planets as evidence for some occurrences on earth.
Ibn Battah said in "Al-Ibānah Al-Kubrā" (1377): *"The issue of the stars are (divided into) two aspects: …One of them is obligatory to know and act upon. As for what is obligatory to know and act upon then it learning from the stars how to find the way in the darkness of the sea and the land, and know the qiblah by it and the prayer and the ways. And the Book mentioned this knowledge regarding the stars and it was in the Sunnah.*
And as for what is not allowed to look into and believing it, and it is obligatory from us to stay away from, from the knowledge of the stars, then it is that he does not decide to do something based upon the stars, and he does not decree in his affairs based upon it. Just as what the ignorant claim of knowledge of the unseen by the knowledge of the stars (i.e. horoscopes). And there is no power or might besides Allāh."
And Al-Barbahārī said in "Sharh As-Sunnah": *"And only look a little into the knowledge of the stars from what can help you in (knowing) the times of the prayers, and pay no attention to what is besides this. Because it verily invites to zandaqah."*

And all of this is prohibited. Such as the stars, foreseeing, soothsaying, believing in evil omens and being pessimistic based on something which is seen or heard.[524]

وقد قال –صلى الله عليه وسلم– : **من أتى كاهنا أو عرافا فصدقه فقد كفر بما أنزل على قلب محمد –صلى الله عليه وسلم–.**

505. And he (*sallAllāhu 'alayhi wa sallam*) verily said: ***"Whoever goes to a soothsayer or a fortune-teller and believes in him, then he has rejected what Allāh has revealed upon the heart of Muhammad (sallAllāhu 'alayhi wa sallam)."***[525]

وقال صلى الله عليه وسلم: **من اقتبس شعبة من النجوم فقد اقتبس شعبة من الشرك ومن زاد زاد**

506. And he (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever learns a part of the knowledge of the stars, he has verily learned a part of shirk. And whoever increases (in this) increases (in that)."***[526]

وقال علي ابن أبي طالب–رضي الله عنه– : أحذركم علم النجوم إلا ما يهتدى به في ظلمات البر والبحر، فإن المنجم كالساحر، والساحر كالكاهن، والكاهن كافر والكافر في النار.

507. And 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) said: *"I warn you against the (knowledge of) the stars. Except from what used to find the way in the darkness of the sea and land. For verily the munajjim (i.e. one*

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[524] Based upon the *hadīth* of Qubaysah ibn Al-Mukhāriq (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Foretelling, (believing in) bad omens and tarq (i.e. a kind of soothsaying) is from the Jibt (i.e. the Shaytān, idols, false gods)."*** Narrated by Ahmad (20604), Abū Dāwūd (3907), Ibn Khuzaymah (3119) and Ibn Hibbān (6131).

[525] Narrated by Ahmad (9536) and Al-Hākim (1/8) who declared it as *sahīh*, from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*). And its *isnād* is *sahīh* as it says in the book "Al-Kabāir" (267).

[526] Narrated by Ahmad (2840), Abū Dāwūd (3905) and Ibn Hibbān (3726). And its *isnād* is *sahīh*.

speaking based upon the stars) is like the magician. And the magician is a soothsayer. And the soothsayer is a kāfir. And the kāfir is in Hellfire."[527]

ومن البدع: أن يخضب الرجل لحيته ورأسه بالسواد،

And from the innovation is:

508. That a man dyes his beard and (hair on the) head black.[528]

أو يأخذ من عارضيه،

509. Or that cuts from the width (of his beard).[529]

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[527] It was narrated by Al-Hārith in his "Musnad" just as it says in "Baghyah Al-Bāhith" (564) in a longer version than this.
And in the "Musannaf" of Ibn Abī Shaybah (26041) from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) who said: *"Learn from these stars how you find your way in the darkness of the sea and land. And then stop."*
And in "Al-Ibānah Al-Kubrā" (2115) and "Ash-Sharī'ah" (2215) from Maymūn ibn Mihrān who said: I said to Ibn 'Abbās (*radiAllāhu 'anhu*): *"Advise me."* He said: *"I warn you against the (knowledge of) the stars. For it verily leads to soothsaying."*

[528] From Jābir (*radiAllāhu 'anhu*) who said: Abū Quhāfah was brought on the day of the conquest of Makkah, and his hair and beard white as a *thaghāmah* (i.e. a tree that has white leaves and fruits). So the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: ***"Change this with something, and avoid black."*** Narrated by Muslim (5560).
Al-Kawsaj said in his "Masāil" (3496) to Ahmad: *"Is dying ones hair with black disliked?"* He said: *"Yes, by Allāh, it is makrūh (disliked)."*

[529] Because this negates what was established from the Prophet (*sallAllāhu 'alayhi wa sallam*) of the command of leaving the beard and prohibiting cutting from it, just as this will come.
As for what was narrated by At-Tirmidhī (2762) from the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*): ***"That the Prophet (sallAllāhu 'alayhi wa sallam) used to cut from the width and length of his beard."*** Then this is not *sahīh*. It was declared as weak by Al-Bukhārī, At-Tirmidhī, Al-'Uqaylī and others.
And the author – *rahimahullāh* – did include in innovation to cut some of the length (of the beard) due to what was established from some of the *Sahābah* (*radiAllāhu 'anhum*) regarding taking what exceeds and is longer than a handful.
And from this is: What Al-Bukhārī narrated in his "Sahīh" (5892) from Ibn =

أو يطول شاربه.

510. Or that he lets his moustache grow long.[530]

'Umar (*radiAllāhu 'anhu*): *"That when used to perform the Hajj and 'Umrah he would grab his beard with his hand and then cut what exceeded it."*
And what Abū Dāwūd narrated in his "Sunan" (4201) from Jābir (*radiAllāhu 'anh*u) who said: *"We used to leave the beard except in a Hajj or 'Umrah."*
And in the wording with Ibn Abī Shaybah (25998) he said: *"We do not take from its length, except in a Hajj or 'Umrah."*
And he narrated (25993) from 'Atā ibn Abī Rabāh who said: *"They used to love (or prefer) leaving the beard, except in a Hajj or 'Umrah."*
And among those who allowed to take (i.e. cut) from the length of the beard in the *Hajj* and *'Umrah* are:
Imam Māik – *rahimahullāh* – in "Al-Muwatta" (Chapter about shortening), Imām Ash-Shāfi'ī – *rahimahullāh* – in "Al-Umm" (What a person must do after As-Safā wal-Marwah) and Imām Ahmad – *rahimahullāh* – as it says in "At-Tarajjul" by Al-Khallāl. And in it is: I asked Ahmad about a man who takes from the two widths (of his beard)? He said: *"He can take from his beard what exceeds a handful."* I said: *"What about the hadīth of the Prophet (sallAllāhu 'alayhi wa sallam): 'Trim the moustaches and leave the beards.'?"* He said: *"He can take from its length and what is below his throat."* And I saw Abū 'Abdillāh take (i.e. cut) from its length and what was below his throat.
And in the "Masāil" of Harb Al-Karmānī (1/219) he said: Ahmad was asked about taking from the beard? He said: *"Ibn 'Umar used to cut what exceed a handful."* And it was as if he believed in (doing) that. It was said to him: *"What about the leaving (of the beard) which was narrated from the Prophet (sallAllāhu 'alayhi wa sallam)?"* He said: *"This for him was leaving."*
And in this issue there are many narrations with Ibn Abī Shaybah in "Al-Musannaf" (Chapter: What they said about taking from the beard) and in the "Masāil" of Harb (Part about purification) and (Chapter: Leaving the beards), so look over there.

[530] Based upon the *hadīth* of Zayd ibn Arqam (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever does not trim his moustache he is not from us."*** Narated by At-Tirmidhī (2161) and he said: *"Hasan sahīh."*
See: "At-Tarajjul" by Al-Khallāl (The *Sunnah* is trimming the moustache).

وقد قيل أول من خضب بالسواد فرعون.

511. And it was verily said: *"The first one to dye his hair (or beard) black was Fir'awn."*[531]

وقيل إنه خضاب أهل النار.

512. And it was said: *"It is verily the dying of the people of Hellfire."*

وأمر –صلى الله عليه وسلم– بإعفاء اللحية وإحفاء الشوارب.

513. And he (*sallAllāhu 'alayhi wa sallam*) commanded leaving the beards (to grow) and trimming the moustaches.[532]

ومن البدع: أن يتزعفر الرجل أو يخضِّب يده بالحناء.

And from the innovation is:

514. That a man is perfumed with saffron, or that his hand is dyed with *hennā*.[533]

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[531] Ad-Daylamī narrated a *hadīth* similar to this from Anas (*radiAllāhu 'anhu*) in "Al-Firdaws" (48) and it is not *sahīh*.
And Ibn Abī Shaybah (25413) and Abū 'Arūbah in "Al-Awāil" narrated a something similar from Mujāhid.

[532] Narrated by Al-Bukhārī (5892) and Muslim (421).

[533] From Anas (*radiAllāhu 'anhu*) who said: *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited that a man should perfume himself with saffron."* Narrated by Al-Bukhārī (5846) and Muslim (5558).
I said: As for his prohibition of a man dying his hand with *hennā*, then this is because it is from the deeds of women.
Al-Bayhaqī narrated in "As-Sunan Al-Kubrā" (7/311) from 'Āishah (*radiAllāhu 'anha*) who said: *"The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) used to dislike to see a women who did not have any trace of hennā or dying on her hand."*
See: "Sunan Abī Dāwūd" (Chapter regarding the dye of women), 'Abdur-Razzāq (1/318), "Sharh As-Sunnah" (12/78) and "Al-War'" by Al-Marrūdhī (Chapter: The dye of women and what is disliked therein).

ومن البدع: أن يسبل الرجل إزاره، وهو السراويل علي عقبيه.

And from the innovation is:

515. And that a man lets his *izār* – and that is his trousers – hang down over his heels.[534]

وقال النبي –صلى الله عليه وسلم–: **لا ينظر الله –عز وجل– إلى المسبل إزاره من الخيلاء**.

516. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Allāh – 'azza wa jalla – will not look at the one who lets his izār (trousers or waist garment) hang down due to khuyalā (pride, arrogance)."***[535]

ومن البدع: النظر في كتب العزائم والعمل بها وادعاء كلام الجن واستقدامهم وقتل بعضهم .

And from the innovation is:

517. Looking into the books of the *'azāim* (i.e. those who read *ruqyah* by way of innovation and *shirk*), acting upon it, claiming to speak with the *Jinn*, using them and killing some of them.[536]

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[534] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whatever is below the heels from the izār, then it is in Hellfire."*** Narrated by Al-Bukhārī (5787) (Chapter: The one who drags his *izār* due to other (reasons) than *khuyalā*).
At-Tabarī said: *"The information came with the word 'izār' because most of the people in his time used to wear waist garments and robes. But when the people started wearing shirts and looser outer garments, then the judgment of this became the (same as) the judgment of waist garments in the prohibition."* Quoted from "Al-Fath" (1/262).

[535] Al-Bukhārī (5788) and Muslim (5504) narrated a similar *hadīth* from the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhu*).

[536] In "Badāi' Al-Fawāid" (4/1399) from the "Masāil" of Al-Burzātī with the handwriting of the Qādī who picked it from the handwriting of Ibn Battah… He said: And I asked him (i.e. Imām Ahmad): *"About a man who claims to cure the crazy person from epilepsy by spells and exorcists, and he claims that he addresses the Jinn and speaks with them, and that there among them are those speak with him. So do you believe that the crazy person is handed over to him in order for him to cure him?"* He said: *"I don't know what (any of) this is!! I have never heard about any of this, and I do not like for anyone to do this. And leaving it is more beloved to me."*

ومن البدع: تعليق التمائم والتعاويذ من غير حاجةٍ أو علةٍ تحدث بصاحبها .

And from the innovation is:

518. And hanging up amulets and *ta'āwīdh* (i.e. other things that people believe protects from evil) without any need for this or an illness that befalls the person it (i.e. the amulet) is attached to.[537]

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[537] Hanging up amulets and other objects of protection in which there is written some Words of Allāh – *'azza wa jalla* – and the *Sunnah* of the Prophet (*sallAllāhu 'alayhi wa sallam*) is an issue of disagreement among the *Salaf*. Verily did a group of the *Salaf* allow hanging up an amulet in which some of the Qurān is written and other *shar'ī ta'āwīdh* with the condition that they are hung up (or attached) after the catastrophe has befallen and occurred, and not before it with the intent for it to repel any illness and *'ayn* (evil eye).
'Āishah (*radiAllāhu 'anhā*) said: *"The tamīmah (amulet) is not what is hung up after the catastrophe. Rather, the tamīmah is what is hung up before the catastrophe in order to repel the decrees (of Allāh)."* This was narrated Harb Al-Karmānī in "As-Sunnah" (559) and Al-Hākim (4/242) who declared it as *sahīh* and Adh-Dhahabī agreed with him.
And among those who allowed these amulets (only containing the Qurān and *Sunnah*) from the *Salaf* are: 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*), Sa'īd ibn Al-Musayyib, Yahyā ibn Sa'īd, Sa'īd ibn Jubayr, Mujāhid, Ad-Dahhāk, Mālik, Ahmad in one narration and Ishāq ibn Rāhūyah *rahimahumullāh*.
And another group from the *Salaf* prohibited it:
Harb Al-Karmānī said in "As-Sunnah" (558): I said to Ahmad ibn Hanbal: *"Hanging up an amulet in which there is Qurān and other than it (i.e. the Sunnah)?"* He said: *"Ibn Mas'ūd used to dislike this with a severe disliking."*
Al-Kawsaj said to Ahmad: *"Should any of the Qurān be hung up?"* He said: *"All hanging up is makrūh (disliked)."*
Ibrāhīm An-Nakha'ī said: *"They* – meaning the companions of 'Abdullāh ibn Mas'ud (*radiAllāhu 'anhu*) – *used to hate the amulets with the Qurān and other than the Qurān."* Narrated by Ibn Abī Shaybah (23814).
I said: And most of the people of the *Sunnah* from the later generations believe in the prohibition of hanging up (or attaching) amulets. And this is due to several reasons:
1. The general prohibition which was narrated regarding using amulets.
2. Cutting of the path that leads to *shirk* (i.e. the major *shirk* of believing that the amulet itself harms and benefits besides Allāh and also filling the amulets with words of *shirk*). Because verily, allowing the *shar'ī* amulets (i.e. containing Qurān and *Sunnah*) opens the door for using amulets of *shirk* under the pretext that =

ومن البدع: إتباع النساء للجنائز،

And from the innovation is:

519. Women attending the funerals.[538]

ولطم الخدود فيها، ومشي الرجال حفاةً منسلين بين أيديها .

520. And slapping the cheecks at them (i.e. the funerals).[539] And that men should walk barefooted and very sad in front of it.

ومن البدع: الصراخ، ولطم الخدود، وتشقيق الثياب عند استماع الذكر والقرآن، فهذا مما أحدثه الناس وابتدعوه .

And from the innovation is:

521. Screaming, slapping the cheeks and tearging the clothes when listening to the Qurān. This is from what the people made up and innovated.

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they are *shar'ī* amulets. And by this they are not rejected due to great similarity between them.

3. Because there is (i.e. could occur situations which are) a belittlement of the Qurān in it, by entering it into toilets. Just like Ibrāhīm An-Nakha'ī would hate the *ma'ādhah* for young boys (i.e. a piece of paper in which some of the Qurān is written and then attached to the shoulder of the boy). And he said: *"They verily enter the toilet with this."* Narrated by Ibn Abī Shaybah (23823).

See: The "Musannaf" of Ibn Abī Shaybah (8/13/Regarding hanging up amulets and (words of) *ruqyah*) and (8/31/Those who allowed hanging up *ta'āwīdh*) and the addendum of "As-Sunnah" by Harb (Chapter: What was narrated regarding amulets and *ruqyah* with the Qurān).

[538] Based upon the words of Umm 'Atiyyah (*radiAllāhu 'anhā*) who said: *"We were prohibited from attending the funerals, but we were not compelled (not to do so)."* Narrated by Al-Bukhārī (1219) and Muslim (2122).

[539] Based upon the *hadīth* of Ibn Mas'ud (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The one who slaps the cheeks, rips the clothes and calls by the call of jahiliayyah is not from us."*** Narrated by Al-Bukhārī (1294) and Muslim (198).

وقال أنس بن مالك: وعظنا رسول الله –صلى الله عليه وسلم– موعظة وجلت منها القلوب وذرفت منها العيون فصرخ صارخ من جانب المسجد، فقال النبي –صلى الله عليه وسلم–: **من هذا الذي يلبس علينا ديننا ؟ إن كان صادقاً فقد شهر نفسه، وإن كان كاذباً فمحقه الله .**

522. And Anas ibn Malik (*radiAllāhu 'anhu*) said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) held a sermon for us that filled the hearts with fear and filled the eyes with tears. Then someone at the side of the *masjid* screamed.

So the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Who is this person who is making our religion unclear for us?! If he is truthful then he has verily made himself known, and if he is a liar then Allāh will destroy him."***[540]

وقال الفضيل بن عياض: وعظ موسى بن عمران — عليه السلام – قومه فشق رجل ثوبه، فأوحى الله –تبارك وتعالى– إلى موسى – عليه السلام –: قل له إن كان صادقاً فليشق لي عن قلبه .

523. And Al-Fudayl ibn 'Iyyād said: Mūsā ibn 'Imrān (*'alayhis-salām*) admonished his people. Then a man tore his garment. So Allāh – *tabāraka wa ta'ālā* – revealed to Mūsā (*'alayhis-salām*): *"Say to him: If he is truthful then let him tear his heart open for Me."*[541]

[540] Narrated by Ibn 'Adī in "Al-Kāmil" (5/346) and it is a fabricated *hadīth*.

[541] A similar narrated from Abū 'Imrān Al-Jawnī was narrated by Ahmad in "Az-Zuhd" (p. 87) and Abū Nu'aym in "Al-Hilyah (2/315).

وقال ابن المبارك : هؤلاء الذين يَصعقون عند استماع الذكر تُقعدهم على الجدران العالية، وتقرأ عليهم وتنظر هل يتردون.

524. And Ibn Al-Mubārak said: *"Those who faint when they hear the dhikr (i.e. the Qurān), we will place them upon a high wall and then recite upon them. And then we will see if they will come back to consciousness."*[542]

[542] The author narrated something similar in "Al-Ibānah Al-Kubrā" (2736) from Ibn Sīrīn who was asked about the one who listens to the Qurān and then faints? So he said: *"The arrangement between us is, that he sits upon a wall and the Qurān is recited to from its beginning to its end. Then if he falls down, then he is as he claims (i.e. that he faints)."*
And he also mentioned (153) that Anas (*radiAllāhu 'anhu*) was asked about some people who faint when they hear the Qurān. He said: *"Those are Khawārij."*
And Sa'id ibn Mansūr narrated in his "Sunan" (95) from 'Abdullāh ibn 'Urwah ibn Az-Zubayr who said: I said to my grandmother Asmā: *"How would the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) do when they recited the Qurān?"* She said: *"They were as Allāh – 'azza wa jalla – described them; their eyes would be filled with tears and their skins would tremble."* I said: *"There are some people here who faints when they hear it."* So she said: *"I seek refuge with Allāh from the Shaytan."*
And Abū 'Ubayd narrated in "Fadāil Al-Qurān" (2/15/Chapter: The reciter who faints when he recites the Qurān and those who disliked this and criticized it) with his *isnād* from Abū Hāzim who said: Ibn 'Abbās (*radiAllāhu 'anhu*) passed by a man from the people of 'Irāq who had fell down and there were people around him. So he said: *"What is this?"* So they said: *"When the Qurān is recited for him or he hears Allāh being mentioned, then he falls down out of fear for Allāh."* So Ibn 'Umar said: *"By Allāh, we verily fear Allāh but we do not fall."*
And from 'Ikrimah who said: Asmā was asked: *"Did any of the Salaf faint due to fear?"* So she said: *"No, but they used to cry."*

وصنف من الناس يظهرون التقشف اتخذوا الاستماع إلى القصائد والاجتماع على ذلك سنة لهم؛ ليلهوا بذلك أنفسهم ويطربوا قلوبهم، وفيهم من يرقص ويصفق بيديه ويخرق ثيابه، ويقولون في قيلهم : قال الله –عز وجل–، وقالت الحوراء، وقال الولي شيئاً لم يقل الله ولا جاء في أثر ولا سنة، ولم تقله حوراء، ولا قاله ولي، وهذا مبتدع كذب وزور.

525. And a group of people show austerity, and they took listening to poetry and meeting with this purpose as a *sunnah* for them. In order for them to entertain themselves [and their hearings] by this and to please their hearts. And among them are those who dance, clap with their hands and rip their clothes. And among what they say is: *"Allāh – 'azza wa jalla – said"* and *"Al-Hawrā (the nymph) said"* and *"Al-Walī (the saint) said."*

Things that Allāh did not say, that did not come in any narration, nor in any *Sunnah*, and no nymph said it nor did any saint.

And this is innovation, lie, falsehood [and slandering].

وصنف آخر يظهرون الزهد والعبادة، ويُحرِّمون المكاسب والمعيشة، ويرون الإلحاف في المسألة والكدية، يدعون الشوق والمحبة، وسقوط الخوف والرجاء، وهذا مبتدع كله. والمدعي له مقيت ممقوت عند أهل العلم والمعرفة؛ لأن الله –عز وجل– قد أباح الكسب والصناعة والتجارة على حكم الكتاب والسنة إلى أن تقوم الساعة، وحرم المسألة والكدية مع الغنى عنهما،

526. And another group show asceticism and worship, and they forbid the earnings and livelihood. And they believe in insisting when asking and begging. And they claim to long for and love (Allāh) by invalidating fear and hope.

And all of this is innovation. And the one who claims this is detestable and hated for the people of knowledge and insight. Because Allāh – *'azza wa jalla* – verily allowed earnings, producing and trading in the judgment of the Book and the *Sunnah* until the

Hour will be established. And He prohibited asking and begging when one has no need for it.[543]

وأجمعت العلماء لا خلاف بينهم أن الله –عز وجل– قد افترض على الخلق الخوف والرجاء، وأنه دعا عباده إليه بالرغبة والرهبة.

527. And the scholars verily agreed upon, without any disagreement among them:

[543] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Whoever asks the people for their wealth in order to increase his own, he is verily asking for live coals. So he can either ask for less or ask for more."*** Narrated by Muslim (2363).
And the *hadīth* of 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"The sadaqah is not allowed for a rich person, nor a person with a strong capable body."*** Narrated by Ahmad (6530) and At-Tirmidhī (652) who said: *"Hadīth hasan."*
Harb Al-Karmānī said in his *'aqīdah* in "As-Sunnah" (85): *"And whoever forbids the earnings, the trades and seeking wealth from its (allowed) ways, he is mistaken and opposing. Rather the earnings from its ways are allowed. Because Allāh, His Messenger (sallAllāhu 'alayhi wa sallam) and the scholars of the Ummah have verily allowed it."*

That Allāh – *'azza wa jalla* – has obligated fear and hope upon the creation, and that He invites His slaves towards Him by (their) longing and fear.[544]

ومن البدع المحدثة التي ليس لها أصل في كتاب ولا سنة تشبهوا فيها بأفعال الجاهلية:

And from the newly invented innovations that have no foundation in the Book and the *Sunnah* (and deeds) in which they imitated the deeds of the *jāhiliyyah* are:

واجتماعهم، والتحالف بينهم على التعاضد والتناصر، وهذا مبتدع مكروه، وكانت الجاهلية تفعله، فأذهبه الله –عز وجل– بالإسلام ونهى عنه على لسان نبيه –صلى الله عليه وسلم–.

528. The gathering and allegiance between them in supporting and assisting each other.

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[544] Allāh – *'azza wa jalla* – said:

﴿فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾

"They verily used to hasten in making good deeds, and they invoke us with fear and hope. And they used to humble themselves before Us." (Al-Anbiyā 21:90)

And He – *'azza wa jalla* – said:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

"Those whom they invoke seek the means (of nearness) **to their Lord as to which of them is the closest. And they hope for His mercy and they fear His punishment. Verily, the punishment of your Lord is fearsome."** (Al-Isrā 17:57)

Al-Barbahārī said in "Sharh As-Sunnah" (97): *"And know – may Allāh show you mercy – that the slave ought to be in a constant state of fear as long as he is in dunyā. Because he does not know upon what he will die, what his ending will be and upon what he will meet Allāh 'azza wa jalla. This is even if he performed all of the good deeds. And the one who has transgressed against himself (by sinning) should not stop hoping (for the mercy and forgiveness of Allāh) at the time of death, and he should think the best about Allāh and fear his sins. Then if Allāh shows him mercy then this is due to a favor (from Allāh), and if He punishes him then this is due to a sin."*

And this is a disliked innovation which the (people of) *jāhiliyyah* used to do. Then Allāh – *'azza wa jalla* – removed it by Islām, and He prohibited it upon the tongue of His Prophet (*sallAllāhu 'alayhi wa sallam*).[545]

وقال النبي –صلى الله عليه وسلم–: **لا حلف في الإسلام، وأيما حلفٍ كان في الجاهلية فما زاده الإسلام إلا تأكيدا.**

529. And the Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There is no alliance in Islām (besides the alliance based upon religion). And whatever alliance that existed in the jāhiliyyah, then Islam only increased it in affirmation."***[546]

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[545] In "Al-Hilyah" (2/204) Mutarraf ibn 'Abdillāh ibn Ash-Shikhīr said: We used to come to Zayd ibn Sūhān, and he used to say: *"O slaves of Allāh, be generous and forebearing. Because verily the means (of nearness) of the slaves to Allāh are two traits: fear and hope."*

Then I came to him one day and they had verily written a writing, and they had arranged some words similar to: *"Verily, Allāh is our Lord, Muhammad is our Prophet and the Qurān is our leader. And whoever is with us, then we will (do this) and we will (do that for him). And whoever opposes us then we will (do this) and we will (do that to him)."* He said: Then he began presenting this writing to them, one man after the other. And they would say: *"I have acknowledged, O fulān."* Until they came to me. So they said: *"Do you acknowledge, O young boy?"* I said: *"No."* He said: *"Do not be hasty with the young boy. What are you saying young boy?"* He said: I said: *"Verily, Allāh has taken a covenant (or promise) from me in His Book. So I will not make up a new covenant besides the one that Allāh – 'azza wa jalla – took from me."* He said: Then the people from the last of them took back what they had acknowledged. Qatādah said: I said to Mutarrif: *"How many were you?"* He said: *"Around thirty men."*

[546] Narrated by Muslim (2430). And with him: ***"…then Islam only increased it in strength."***

والشهادة بدعة، والبراءة بدعة، والولاية بدعة، والشهادة: أن يشهد لأحدٍ مِمَّن لم يأتِ فيه خبر أنه من أهل الجنة أو النار، والولاية: أن يتولى قوماً ويتبرأ من آخرين، والبراءة: أن يبرأ من قوم هم على دين الإسلام والسنة .

530. And the *shahādah* is an innovation, the *barāah* is and innovation and the *wilāyah* is an innovation.

And the *shahādah* is to testify for anyone regarding whom no information (i.e. evidence) came, that he will be in Paradise or Hellfire.

And the *wilāyah* is to ally with some people and disassociate from others.

And the *barāah* is to disassociate from a people who is upon the religion of Islām and the *Sunnah*.[547]

[547] In "As-Sunnah" by Al-Khallāl" (748) Abū Tālib said: I asked Abū 'Abdillāh Ahmad ibn Hanbal (about the statement): *"The barāah is an innovation, the wilāyah is an innovation and the shahādah is an innovation."*? He said: *"The barāah is to disassociate from anyone from the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam). The wilāyah is to ally with some and leave others. And the shahādah is that you testify for someone that he is in Hellfire."*
And Harb Al-Karmānī said in his *'aqīdah* in which he conveyed the *ijmā'* of the people of knowledge (110): *"And the wilāyah is an innovation, and the barāah is an innovation. And they are those who say: We have walā (alliance, love, friendship) with fulān, and we have barā (disassociation, hate, enmity) for fulān. And this saying is an innovation so beware of it."*

ومن البدع: أن يأخذ السلطان الرجل فيضربه ويعاقبه فيقول: أفعلت كذا ؟ أصنعت كذا حتى يسقطه،

And from the innovation is:

531. That the ruler takes a man and hits him and punishes him. And (then) he says: *"Have you done this? Have you done that?"* Until he makes him acknowledge something (which he denied before).[548]

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[548] Based upon the *hadīth* of Azhar ibn 'Abdillāh Al-Harrānī (who said): That a group of people from (the tribe of) Dhū Kalā' had some goods stolen from them and they accused some people from Al-Hākah. So they went to An-Nu'mān ibn Bashīr – the companion of the Prophet (*sallAllāhu 'alayhi wa sallam*) – and he imprisoned them for some days. Then he let them go. So they went to An-Nu'mān and said: *"You let them go without beating them and without any interrogation!"* So An-Nu'mān said: *"What do you want? If you want me to beat them, then if your goods will come out (due to this) then so be it. And if not then I will take from your backs (i.e. beat you) just as I took from their backs."* So they said: *"Is this your judgment?"* So he said: *"This is the judgment of Allāh and the judgment of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam)."* Narrated by Abū Dāwūd (4382) and he said: *"He verily frightened them with these words, which means: There is no beating except after the acknowledgement (of the crime)."* And Ibn Al-Qattān said in "Bayān Al-Wahm wal-Īhām" (3/595): *"And this hadīth has some good ways (i.e. chains of narration)."*

Al-Kawsaj said in his "Masāil" (2629): I said to Ahmad: Sufyān was asked about the interrogation; that a ruler takes a man and interrogates him. So he says: *"You have done this, and you have done that."* And he continues until he makes him acknowledge? He said: *"Yes, this is nothing in my opinion. If he acknowledges then he is held responsible. And they should do like that (i.e. what you asked about)."*

Ahmad said: *"If he acknowledges due to fear, then he is not held responsible, based upon the hadīth of 'Umar (radiAllāhu 'anhu) and Shurayh."*

I said: Imām Ahmad is referring to what 'Abdur-Razzaq (18793) narrated: That a thief was brought to 'Umar ibn Al-Khattāb (radiAllāhu 'anhu), and he acknowledged. He said: *"I see the hand of a man which is not the hand of a thief."* So the man said: *"By Allāh, I am not a thief, but they threatened me."* So he let him go and he did not cut it off. See: "Al-Mughnī" (8/196).

ومن البدع: التغبير في المساجد.

And from the innovation is:

532. The *tahgbīr*[549] in the *masājid*.

وركوب النساء السروج.

533. And that women mount the saddles.[550]

وركوب الرجال سروج النمور.

534. And that men mount saddles made from (the skin of) tigers.[551]

واتخاذ آنية الذهب والفضة. ولبس الحرير والديباج .

535. And using vessels made of gold and silver. And wearing silk and garments of silk.[552]

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[549] Al-Azharī said in "Tahdhīb Al-Lughah": *"The poetry regarding the remembrance of Allāh – the Exalted – which is recited melodically is called taghbīr. It is as if they are singing to a melody, so they dance and cause ghubār (dust) to emerge. So with this meaning they were called mughabbirah."*

[550] In the "Musannaf" of Ibn Abī Shaybah (8/364/Chapter regarding women mounting the saddles): From Ad-Dahhak ibn Muzāhim that he disliked for women to mount the saddles.
And from 'Āsim who said: *"They used to dislike the mount of a man for a women, and the mount of a woman for a man (i.e. that a woman should sit where a man sat, and vice versa)."*

[551] From Mu'āwiyah (*radiAllāhu 'anhu*) who said to a group of companions of the Prophet (*sallAllāhu 'alayhi wa sallam*): *"Do you know that the Messenger of Allāh prohibited that (a saddle made of) the skins of tigers should be mounted?"* They said: *"O Allāh, yes."* Narrated by Ahmad (17327) and Abū Dāwūd (1796).

[552] Based upon the *hadīth* of Hudhayfah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"Do not wear silk, nor garments of silk. And do not drink from a vessel gold or silver. And do not eat from plates made of it, for that is verily for them in dunyā."***

ومن البدع: البناء على القبور وتجصيصها،

And from the innovation is:

536. The building upon the graves and plastering them.[553]

وشد الرحال إلى زيارتها.

537. And travelling to visit them.[554]

ومن البدع: إعظام الموت، وتخريق الثياب عند نزوله، وتسويد الأبواب، وجز النواصي، والجلوس على باب الميت بعد الدفن، واتخاذ أهله طعاما لمن أتاهم، ومبيت الناس عندهم .

And from the innovation is:

538. Considering death as something major (and unusual) and ripping one's clothes when it occurs. And coloring the doors black, cutting the forehead, sitting at the door of the deceased after the burial, that the family of the deceased offer food for those who come to them and people staying with them overnight.[555]

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[553] Based upon the *hadīth* of Jābir (*radiAllāhu 'anhu*) who said: *"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited that a grave should be plastered, that it is sat upon and that it is built upon."* Narrated by Muslim (2205).

[554] Based upon the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Prophet (*sallAllāhu 'alayhi wa sallam*) said: ***"There is no (religious) travel, except to three masājid. This Masjid of mine, Al-Masjid Al-Harām and Masjid Al-Aqsā."*** Narrated by Al-Bukhārī (1189) and Muslim (3364).

[555] From Jarīr ibn 'Abdillāh Al-Jabalī (*radiAllāhu 'anhu*) who said: *"We used to consider the gathering at the family of the dead and preparing food after his burial as being from niyāhah (wailing)."* Narrated by Ahmad (6905) and Ibn Mājah (1612), and Al-Būsīrī declared its *isnād* as *sahīh*.

And Al-Kawsaj said in his "Masāil lil-Imām Ahmad" (836): I said: *"Is it disliked to prepare food for the family of the deceases and staying overnight with the family of the deceased?"* Ahmad said: *"The food must be for the family of the deceased. But as for people gathering at their place like a wedding, then no. And as for staying overnight, then I dislike that."* Ishāq said: *"The same as he said."*

ومن البدع: قراءة القرآن، والأذان بالألحان، وتشبيهها بالغناء.

And from the innovation is:

539. Reciting the Qurān and the *adhān* (call to prayer) [with melodies that are similar to singing].[556]

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[556] The *Salaf* disliked to recite the Qurān with newly invented melodies similar to the people of singing and music. And from this is:
From Sa'īd ibn Al-Musayyib that he heard 'Umar ibn 'Abdil-'Azīz leading the people in the prayer, and he was melodious in his reciting. So Sa'īd sent a letter to him saying: *"May Allāh rectify you. The leaders verily do not recite like that."* So 'Umar – *rahimahullāh* – left the melody in it. "Al-Mudakhkhal" (1/52).
And from Ibn Al-Qāsim, from Mālik that he was asked about being melodious in the prayer? So he said: *"I do not like that."* And he said: *"This is verily a song they sing in order to get some darāhim for it."* "Al-Mudawwanah" (1/223).
And Hārūn ibn Ya'qūb said: I heard my father when he asked Ahmad ibn Hanbal about reciting with a melody? He said: *"This is a newly invented innovation."* I said: *"Do you dislike it, O Abū 'Abdillāh?"* He said: *"Yes. Except that which is natural, just as Abū Mūsā Al-Ash'arī (radiAllāhu 'anhu) was. As for the one who learns it, then this is a disliked melody."* "Tabaqāt Al-Hanābilah" (2/514).
And he also said when he was asking about reciting with a melody: *"Innovation, innovation."* And he said: *"They are treating it like a song, they are treating it like a song."* "Tabaqāt Al-Hanābilah" (2/492-493).
And as for what was narrated from the *Salaf* regarding the disliking of singing and using melody in the *adhān*, then there is also much of this. From this is:
From 'Umar ibn Sa'd ibn Abī Husayn Al-Makkī: That a *muadhdhin* called the *adhān* and was melodious in his *adhān*. So 'Umar ibn 'Abdil-'Azīz said to him: *"Call a propher adhān or else leave us."* Narrated by Ibn Abī Shaybah (1/229) and Al-Bukhārī mentioned it in his commentary upon his "Sahīh" (Chapter: Raising the voice when calling).
And Al-Kawsaj said in "Al-Masāil" (177): I said to Ahmad: *"Being melodious in the adhān?"* He said: *"All of this is newly invented."* As if he disliked it.
Ishāq said: *"The same as he said."*
And in "Al-Jami'" by Ibn 'Abdil-Hakam (110) Mālik said: *"I verily dislike being melodious in the adhān. And I verily had the intention to speak with Amīr Al-Muminīn about this, because I used to hear them call the adhān."*

ومن البدع: تحلية المصاحف،

And from the innovation is:

540. Beautifying (or decorating) the *Masāhif* (pl. *Mushaf*).[557]

وزخرفة المساجد،

541. And adorning the *masājid*.[558]

وتطويل المنابر.

542. And making the minarets high.

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[557] Ibn Abī Dāwūd narrated in "Al-Masāhif" (p. 584) (Decorating the *Masājhif* with gold): From Ubay ibn Ka'b, Abū Ad-Dardā and Abū Hurayrah (*radiAllāhu 'anhum*) their words: *"If you decorate your Masāhif and you adorn your masājid, then the end is upon you."* Their wordings are different and their chains of narration strengthen one another.

[558] Based upon the *hadīth* of Anas (*radiAllāhu 'anhu*) who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said: *"The Hour will not be established before the people will compete (or boast) with each other regarding the masājid."* Narrated by Abū Dāwūd (449), and it was declared as *sahīh* by Ibn Khuzaymah (1322) and Ibn Hibbān (1614).

And Harb Al-Karmānī said in his "Masāil" (1/554): I asked Ishāq ibn Rāhūyah about plastering the *masājid*? He said: *"Worse and worse. The masājid should not be beautified, except with the prayer and piety."*

ومن البدع: أخذ الأجرة على الأذان، والإمامة، وتعليم القرآن، وتغسيل الموتى .

And from the innovation is:

543. Taking wages (or payment) for: Calling the *adhān*, being the *imām* (i.e. leading people in prayer), teaching the Qurān and washing the dead.[559]

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[559] Because the basic principle in seeking nearness (to Allāh) is expecting the reward and recompense for it from Allāh the Exalted. And due to this there are many *ahādīth* and narration from the *Salaf* regarding the disliking of this. From this is:

1. Taking payment for the *adhān*.

At-Tirmidhī (209) and others narrated from 'Uthmān ibn Abī Al-'As (*radiAllāhu 'anhu*) that he said: *"From the last of what the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) ordered me with, was to appoint a muadhdhin who did not take payment for his adhān."*

At-Tirmidhī said: *"Hasan sahīh. And acting upon this for the people of knowledge is, that they dislike that the muadhdhin should take payment for his adhān. And they preferred that the muadhdhin should expect the reward for his adhān from Allāh."*

2. Taking payment for leading the people in prayer.

The *Salaf* were strict against taking payment for leading the prayer in voluntary prayers, so how about the obligatory prayer?!

Muhammad ibn Nasr narrated in "Qiyām Ramadān" (p. 246) (Chapter: Taking payment for leading the prayer in Ramadān) with his *isnād* that 'Abdullāh ibn Ma'qal led them in the prayer in Ramadān. Then when it was the day of Fitr 'Ubaydullāh ibn Ziyād sent him five hundred *dirham* and a robe. But he returned it and said: *"We do not take payment for (reciting) the Book of Allāh."*

And Al-Hasan was asked about a people who hires someone to lead them in the prayer? He said: *"He has no prayer, nor do they."*

And from Ibn Al-Mubārak who said: *"I dislike that someone prays for payment."* And he said: *"I fear that repeating the prayer becomes obligatory for them."*

And Ahmad was asked about an *imām* who says to some people: *"I will lead you in the prayer in Ramadan for so and so many dirham."* He said: *"I ask Allāh for safety in the religion. Who prays behind such a person?"*

Al-Kawsaj said in his "Masāil" (720): I said: *"Paying the one who leads the people in prayer in Ramadān?"* He said: *"I do not like that payment is taking for any of the good deeds."* Ishāq said: *"It is not allowed for him to lead them in the prayer with the* =

ومن السنة وتمام الإيمان وكماله: البراءة من كل اسم خالف السنة، وخرج عن إجماع الأمة، ومباينة أهله ومجانبة من اعتقده، والتقرب إلى الله –عز وجل– بمخالفته، وذلك مثل قولهم: الرافضة، والشيعة، والجهمية، والمرجئة، والحرورية، والمعتزلة، والزيدية، والإمامية، والمغيرية، والإباضية، والكيسانية، والصفرية والشُّراة، والقدرية، والمنانية، والأزارقة، والحلولية والمنصورية، والواقفة، ومن دفع الصفات والرؤية. ومن كل قول مبتدع، ورأي مخترع، وهوىً متبع، فهذه كلها وما شاكلها وما تفرع منها أو قاربها أقوال رديئة، ومذاهب سيئة، تُخرج أهلها عن الدين ومن اعتقدها عن جملة المسلمين .

And from the *Sunnah*, and the completion of *īmān* and perfecting it is:

544. The disassociation from every name that opposes the *Sunnah* and exits from the *ijmā'* of the *Ummah*, and disassociating from its people and avoiding everyone who believes in them, and seeking

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intention of taking it (i.e. the payment). And if he leads in the prayer without having any intention of any of this, and then is given or honored, then this is allowed."

3. Taking payment for teaching the *Qurān*.

It was narrated by Ahmad (22689) that 'Ubādah ibn As-Sāmit (*radiAllāhu 'anhu*): said: I taught some people from the people of *Suffah* how to write and the Qurān. So a man among them gave me a bow. It was not money and I could shoot with it for the sake of Allāh. So I asked the Prophet (*sallAllāhu 'alayhi wa sallam*) (about it), and he said: ***"If it pleases you to place a necklace of fire around your neck, then accept it."***

I said: The issue of taking payment for teaching the Book of Allāh is an issue of disagreement among the people of knowledge, and I verily mentioned their disagreement in the book "Al-Jāmi' fī Ahkām wa Ādāb As-Sibyān" (Kitāb Al-'Ilm) (p.171-177).

And know, that the companions of the Prophet (*sallAllāhu 'alayhi wa sallam*) disliked taking payment for teaching the Book of Allāh the Exalted.

'Abdullāh ibn Shaqīq al-'Uqaylī said: *"The companions of the Prophet (sallAllāhu 'alayhi wa sallam) used to dislike selling Masāhif and teaching young boys (the Qurān) for money. And they considered this as something major."* Narrated by 'Abdur-Razzāq (14534) and Ibn Abī Shaybah (885).

And from Ibrāhīm An-Nakha'ī who said: *"They used to dislike taking payment for teaching young boys."* Narrated by 'Abdur-Razzāq (14533) and Ibn Abī Shaybah (887).

nearness to Allāh – *'azza wa jalla* – by opposing them (i.e. these names and their people). And this is such as their saying:

The Rāfidah, Shī'ah, Jahmiyyah, Murjiah, Harūriyyah, Mu'tazilah, Zaydiyyah, Imāmiyyah, Mughīriyyah, Ibādiyyah, Kaysāniyyah, Sufriyyah, Shurrāh, Qadariyyah, Manāniyyah, Azāriqah, Hulūliyyah, Mansūriyyah, Wāqifah and those who rejects descriptions of the *ruyah* (seeing Allāh).[560]

And (the disassociation) from every innovated word, made up opinion and followed desire.[561]

For all of these and what is similar to it, what is a branch of it or is close to it, are abhorrent words and evil *madhāhib* that exists its people from the religion, and (exits) whoever believes in them from the group of the Muslims.

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[560] The talk about these sects is long, but it is possible to categorize them into general sects and then entering every sect under its origin.
1. The Jahmiyyah. And the sects that goes under this sect among those whom the author mentioned are the Mu'tazilah, the Wāqifah, those who reject the Attributes and the *ruyah*, and the Hulūliyyah who are those who reject the *'uluw* (aboveness) of the Lord – *'azza wa jalla* – over His creation.
2. The Rāfidah. And from its sects are the Shī'ah, Zaydiyyah, Imāmiyyah, Mansūriyyah and Mughīriyyah.
3. The Murjiah.
4. The Qadariyyah. And from it are the Mu'tazilah and Manāmiyyah.
5. The Khawarij. And from them are the Harūriyyah, Shurrāh, Azāriqah, Ibādiyyah the followers of 'Abdullāh ibn Ibād, and Sufriyyah the followers of 'Ubayd ibn Al-Asfar.
Translator: Refer to "As-Sunnah" by 'Abdullāh for further information about the five general sects and the words of the *Salaf* regarding them and their leaders.
[561] And from these newly invented names and misguided sects in this time of ours are Jamā'ah Al-Ikhwān, Jamā'ah At-Tablīgh, Jamā'ah At-Takfīr wal-Hijrah and other than these among the newly invented and innovated sects.

ولهذه المقالات والمذاهب رؤساء من أهل الضلال ومتقدمون في الكفر وسوء المقال، يقولون على الله ما لا يعلمون، ويعيبون أهل الحق فيما يأتون، ويتهمون الثقات في النقل، ولا يتهمون آراءهم في التأويل. قد عقدوا ألوية البدع، وأقاموا سوق الفتنة، وفتحوا باب البلية، يفترون على الله البهتان، ويتقولون في كتابه بالكذب والعدوان، إخوان الشياطين، وأعداء المؤمنين، وكهف الباغين، وملجأ الحاسدين. هم شعوب وقبائل وصنوف وطوائف، أنا أذكر طرفا من أسمائهم وشيئا من صفاتهم؛ لأن لهم كتبا قد انتشرت ومقالات قد ظهرت لا يعرفها الغِر من الناس، ولا النشء من الأحداث تخفى معانيها على أكثر من يقرأها.

545. All these words and *madhāhib* have leaders from the leaders of misguidance who walks ahead in *kufr* and evil statements. They say about Allāh what they do not know, and they criticize the people of truth for what they bring (of evidences). And they accuse the trustworthy in the narration while they do not accuse their own opinions in the interpretation.

They erected the banners of innovation, established the marketplace of *fitnah* (affliction) and opened the door to catastrophe.

They invent falsehood about Allāh and they fabricate lies and transgression about His Book.

They are the brothers of the *shayātīn*, the enemies of the believers, the cave of the transgressors and the refuge of the envious. They are from many types of people and tribes, and they are different categories and groups.

I will mention some of their names and some of their description.[562]

Because they verily have books that have spread and statements that have emerged which are not known by the inexperienced and the young people, so their meanings are hidden for most of those who read it.

[562] Warning against the people of innovation by their names and descriptions is among that which *Ahlus-Sunnah wal-Jamā'ah* agreed upon, and this is not considered as the prohibited backbiting. Rather, they considered it an obligatory advice.

'Āsim Al-Ahwal said: I sat with Qatādah when 'Amr ibn 'Ubayd was mentioned, so he spoke ill of him, and discredited him. So I said to him: *"O Abū Al-Khattāb, I verily see that the scholars they speak ill of each other."* So he said: *"O Ahwal, do you not see that a man if he invents an innovation, then it should be mentioned, so people can take heed."* "Tārīkh Baghdad" (14/78) and "Al-Kāmil fī Du'afā Ar-Rijāl" (5/97).

And Abū Ja'far Al-Hadhdhā said: I said to Sufyān ibn 'Uyaynah: *"Verily this man speaks about Al-Qadar, I mean Ibrāhīm ibn Abū Yahyā."* So he said: *"Make the people aware of his innovation, and ask your Lord for correctness in religion."* "Al-'Ilal wa Marifah Ar-Rijāl" (2291)

And 'Abdullāh ibn Ahmad ibn Hanbal said: Abū Turāb An-Nakhshabī came to my father, so my father began to say: *"Fulān is weak, fulān is trusthworthy."* So Abū Turāb said: *"O Shaykh, do not backbite the scholars."* So he (i.e. Ahmad) turned to him and said to him: *"Woe to you, this is nasīhah, this is not backbiting."* "Tabaqāt Al-Hanābilah" (2/183).

Abū Sālih Al-Farrā said: I told Yūsuf ibn Asbāt something from Wakī' regarding the affair of the *fitan* (trials and tribulations), so he said: *"That resembles its teacher, i.e. Al-Hasan ibn Hayy."* He said: I said to Yūsuf: *"Do you not fear that this would be backbiting*." So he said: *"And why is that, you dumb one?! I am better for these people than their mothers and fathers. I prohibit the people from learning what they (i.e. the innovators) have innovated (in case of which) their burdens would follow them, while the one who praises them (i.e. the innovators) are worse for them (i.e. the people)."* "Ad-Du'afā" by Al-'Uqaylī (1/232)

ولعل الحدث يقع إليه الكتاب لرجل من أهل هذه المقالات قد ابتدأ الكتاب بحمد الله والثناء عليه، والإطناب بالصلاة على النبي –صلى الله عليه وسلم– ثم أتبع ذلك بدقيق كفره، وخفي اختراعه وشره. ويظن الحدث الذي لا علم له، والأعجمي والغمر من الناس أن الواضع لذلك الكتاب عالم من العلماء أو فقيه من الفقهاء، ولعله يعتقد في هذه الأمة ما يراه فيها عبدة الأوثان، ومن بارز الله ووالى الشيطان.

So a book written by a man from the people of these statements might fall in the hands of a young man. And he (i.e. the author) began his book by praising Allāh and glorifying Him, and exaggerating in sending peace upon the Prophet (*sallAllāhu 'alayhi wa sallam*), and then he follows this up with his deep *kufr* while he disguises his innovation and evil. So the youth who has no knowledge, the foreigner and the inexperienced think, that the one who wrote this book is a scholar from the scholars or a *faqīh* from the *fuqahā*, while he perhaps considers this *Ummah* (i.e. the people of Tawhīd and *Sunnah*) to be the same as the idol worshippers, those who contest with Allāh and ally with the *Shaytān*.

فمن رؤسائهم المتقدمين في الضلال منهم الجهم بن صفوان الضال المضل.

546. And from their leaders who lead in misguidance is:

Al-Jahm ibn Safwān the misguided who misguides others.[563]

وقد قيل له وهو بالشام: أين تريد؟ فقال: أطلب ربا أعبده، فتقلد مقالته طوائف من الضُّلّال.

547. And it was verily said to him when he was in Sham: *"Where are you going?"*

So he said: *"I am searching for a lord whom I can worship."*[564]

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[563] The author dedicated a chapter in "Al-Ibānah Al-Kubrā" to Jahm and said: (46/Chapter: What was narrated about Jahm and his misguided followers and what they were upon of hideous opinions). And in it is:
'Abbād ibn Kathīr said: *"Verily, Jahm did not perform Hajj to the house, nor did he sit with the sholars. Rather, he was a man who had been given an (eloquent) tongue."*

[564] "Ar-Radd 'alā Al-Mubtadi'ah" by Ibn Al-Bannā (89) with my *tahqīq*.

Then a group from the misguided groups copied his statement.

وقد قال ابن شوذب: ترك جهم الصلاة أربعين ليلة على وجه الشك.

548. And Ibn Shawdhab verily said: *"Jahm left the prayer for forty days due to doubting."*[565]

ومن أتباعه وأشياعه: بشر المرِيسي، والمرداد، وأبو بكر الأصم، وإبراهيم بن إسماعيل ابن علية، وابن أبي دؤاد، وبرغوث، وربالويه، والأرمني، وجعفر الحذاء، وشعيب الحجام، وحسن العطار، وسها الحوار، وأبو لقمان الكافر، في جماعة سواهم من الضُّلّال .

549. And from his followers and disciple are:

Bishr Al-Marīsī, Al-Murdād, Abū Bakr Al-Asam, Ibrāhīm ibn Ismā'īl ibn 'Ulayyah, Ibn Abī Duād, Barghūth, Ribāluwayh, Al-Armanī, Ja'far Al-Hadhddhā, Abū Shu'ayb Al-Hajjām, Hasan Al-'Attār, Sahl Al-Kharrāz and Abū Luqmān Al-Kāfir along with another group besides them from the misguided.

وكل العلماء يقولون فيمن سميناهم أنهم أئمة الكفر ورؤساء الضلالة .

And all of the scholars said about those whom we have mentioned:

That they are leaders of *kufr* and heads of misguidance.

[565] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (2387), Al-Bukhārī in "Khalq Af'āl Al-'Ibād" (19) and Al-Lālakāī (630).
And in "As-Sunnah" by 'Abdullāh (174) and "Al-Ibānah Al-Kubrā" (2346) a similar narration from Yazīd ibn Hārūn.

ومن رؤسائهم –أيضا– وهم أصحاب القدر معبد الجهني، وغيلان القدري، وثمامة بن أشرس، وعمرو بن عبيد، وأبو الهذيل العلاف، وإبراهيم النَّظام، وبشر بن المعتمر، في جماعة سواهم أهل كفر وضلال يعُم. ومنهم الحسن بن عوقة بن عبد الوهاب الجبائي، وأبو العنبس الصميري.

550. And from their leaders are also; and they are the people of *Qadar*:

Ma'bad Al-Juhanī, Ghaylān Al-Qadarī, Thumāmah ibn Ashras, 'Amr ibn 'Ubayd, Abū Hudhayl Al-'Allāf, Ibrāhīm An-Nadhdhām and Bishr ibn Al-Mu'tamir, along with another group besides them who are leaders in *kufr* and misguidance.

And among them are: Muhammad ibn 'Abdil-Wahhāb Al-Jubbāī and Abū Al-'Anbas Al-Saymarī.

ومن الرافضة المغيرة بن سعيد، وعبد الله بن سبأ، وهشام الفوطي، وأبو الكروس، وفضيل النقاشي، وأبو مالك الحضرمي، وصالح قبة، بل هم أكثر من أن يحصوا في كتاب، أو يحووا بخطاب .

551. And from the Rāfidah:

Al-Mughīrah ibn Sa'īd, 'Abdullāh ibn Saba, Hishām Al-Fūtī, Abū Al-Karawwas, Fudayl Ar-Raqqāshī, Abū Mālik Al-Hadramī and Sālih Qubbah.

Rather, they are more than it is possible to count in a book, or to be included in a statement.

ذكرت طرفا من أئمتهم ليتجنب الحدث ومن لا علم له ذِكرهم، ومجالسة من يستشهد بأقوالهم، ويناظر بكتبهم.

552. I have mentioned a group of their leaders, in order for the young person and the one who has no knowledge to avoid mentioning them, sitting with those who testify to their opinions and debates based upon their books.

ومن خبائثهم ومن يظهر في كلامه الذب عن السنة والنصرة لها وقوله اخبث القول، ابن كُلاَّب وحسين النجار وأبو بكر الأصم وابن علية.

553. And from the dirtiest of them, and those who outwardly shows that they are defending the *Sunnah* and supporting it while their opinion is the dirtiest of opinions[566] are:

Ibn Kullāb, Husayn An-Najjār, Abū Bakr Al-Asam and Ibn 'Ulayyah.

[566] Qawām As-Sunnah Al-Asbahānī said in "Al-Hujjah fī Bayān Al-Mahajjah" (2/510): *"The Mu'tazilah emerged and they slandered the book of Allāh and they said the Qurān is created. And they slandered the ahādīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and said: It is not correct. And they called Ashāb Ah-Hadīth 'Hashawiyyah'… Then when they did not achieve what they wanted, Al-Kullābī followed them, and he wrote some words that apparently agreed (with the truth) but secretly were a place of destruction. And he said: 'I do not say that the Qurān is created, but I say: Verily, that which is in our Masāhif are not the Words of Allāh. Rather it is an expression of His Words, while His Words are eternal and established in themselves. And I do not negate the istiwā (rising above or establish), but I do not say that He istiwā in His Dhāt (Being). And I do not negate the Hand and the Face, rather I interpret them.' And then he interpreted with an interpretation in which I deviated from what the Sahābah (radiAllāhu 'anhum) and the tābi'ūn were upon."*

أعاذنا الله وإياك من مقالتهم، وعافانا وإياك من شرور مذاهبهم، وأحيانا على الإسلام والسنة، وأماتنا على ذلك وحشرنا عليه، ولا بدَّل ما بنا وبك من نِعَمِه وفواضل مننه، ولا أخلانا من حسن عوائدهم، وجميل فضائله. وجعلنا وإياك من الحافظين لحدوده، القائمين بحقوقه، ونفعنا وإياك بما علمنا واستعملنا به، عملا صالحا متقبلا مرضيا. وحشرنا وإياك في زمرة نبيه وأصحابه، آمين، إنه المؤمل فيما يرجى، والصاحب في الشدة والرخا، والحمد لله أولا وآخرا. وصلى الله على نبيه باطنا وظاهرا. تم كتاب "الشرح والإبانة على أصول السنة والديانة" والحمد لله رب العالمين وصلى الله على محمد النبي الأمي وآله .

May Allāh give us and you refuge from their opinions (and statements), may He protect us from their evil and their *madhāhib*, may He let us and you live upon Tawhīd and *Sunnah*, let us die upon it and resurrect us upon it. And may He not change (or remove) the blessing which we are in and His gracious bestowals. And may He not strip us of His Generosity and His beautiful favors. And may He let us be from those who preserve His limits and who fulfills His rights, and benefit us and you with what He has taught us, and employ us in it to good deeds that are accepted and satisfactory. And may He gather us with the group of His Prophet [Muhammad (*sallAllāhu ‘alayhi wa sallam*)] and his companions (*radiAllāhu ‘anhum*). He is verily the One who is hoped for to fulfil what is wanted and He is the Companion in bad and good times. And all praise is due to Allāh in the beginning and ending (of everything), and may the peace of Allāh be upon His Prophet [Muhammad] in the hidden and the open.

تم كتاب

"الشرح والإبانة على أصول السنة والديانة"

والحمد لله رب العالمين

وصلى الله على محمد النبي الأمي وآله .

The end of the book:

Ash-Sharh wal-Ibānah ʻala Usūl As-Sunnah wad-Diyānah.

And all praise is due to Allāh the Lord of all the worlds.

And may the peace of Allāh be upon Muhammad the illiterate Prophet and his family.